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COMMUNICATIONS.

For the Western Recorder.

CHRISTIAN PRACTICE.—No. IV.

"Grow in grace."—Peter.

There is much confusion in the minds of many of Christ's professed followers, on the subject of sanctification. One would almost think, from their prayers and conversation, that they considered it a change in the physical structure of the soul; as though God had not formed the soul aright, and in this work was making over the soul anew. Our Saviour prayed, "Sanctify them through thy truth;" and the apostle Peter said to Christians—"Seeing ye have purified your souls in obeying the truth," &c. What is sanctification? To sanctify is to render holy.—Sanctification is holiness, and holiness consists in obedience to God. "Sin is the transgression of law." Holiness, therefore, its opposite, is conformity to law. To grow in grace is equivalent to becoming more holy—more conformed to God's law. With these simple explanations, I think we may readily understand the above declarations of scripture, and others pertaining to this subject. Our Saviour prayed that his disciples might, by means of the truth, become more obedient, yea, even perfectly obedient or holy. Peter says that his brethren had become obedient; and in obeying the truth, had purified or sanctified their souls. Thus they grew in grace, while God, by his word and Spirit, worked in them to will and to do.—But I often hear Christians pray that they may "grow in grace," and walk directly over the commands of God in disobedience. One will conform to the world, and say, I know I am guilty in this respect; but I cannot deny myself, and take up the cross. It would render me so singular, so different from my friends, and even professors of religion too. Lord, pardon thy servant in this thing.

How can such a person grow in grace? If there is any sincerity in his prayers, it is owing to the fact, that he has no clear perceptions of what is meant by growing in grace. To grow in grace in this case, is to subject himself to the will of God, deny himself, and take up the cross, which in his estimation is so heavy; all of which he is unwilling to do. Again he prays, "Sanctify me through thy truth. Lord, what wilt thou have me to do?" A neighbour is in his guilt; perhaps a brother in the church has fallen into sin, and he hears the voice of God in his word—"Thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. But, says this professed child of God, "It is a cross for me to speak to people about their souls, and reprove them for their sins. I choose that some one else should do it. I do not like this way of becoming holy. O Lord, make me holy, make me obedient; but I am not willing to obey."

I know of only one way in which God's people can be sanctified through the truth, and that is by obeying it, and thus crucifying the flesh, with its affections and lusts. I know of no mechanical influence of truth upon the soul of man. We must subject our wills and affections to its influence, and yield ourselves up to its guidance and control. Will the reader compare his own course with these thoughts, so far as they agree with God's word? And remember, the One Lord has said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth," not prays that he may do, "the will of my Father, which is in heaven." M.

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For the Western Recorder.

FINAL RESIDENCE.

There are several grounds on which every person ought to feel very strong objections to a final abode among the damned in hell. In the first place; men will then receive what they deserve. But who of us can endure the thought of suffering what we deserve at the hand of God? Suppose a person has spent twenty, thirty, fifty years, in open rebellion against him, how tremendous a punishment must be deserved; especially, if we take our notions of the guilt of treason against God, from the punishment always inflicted upon traitors against human governments. Or if we consult our own feeling of ill desert, who of us can be willing to receive all the punishment that is due; to suffer all the loss of favour, that *justly* results from enmity toward a holy God?

In the second place; lost sinners must be forever excluded from the *favour of God.*—This may seem a matter of small moment to those who never recognise his hand in their present mercies, feeling as they do, like independent and self-sufficient beings. But when the soul is awakened to a full sense of its absolute dependence upon the will of God for the slightest favour; when there is felt an irresistible conviction that his frown is the depth of misery; then will this objection to an exclusion from the *kind* regards of our Creator be felt in all its overwhelming force. If the reader has learned to rejoice in God, he can appreciate the importance of the evil in view; otherwise, he will let this thought, here suggested, pass as quite insufficient to deter him from seeking the bottomless pit.

Again: The society of hell must be an almost insuperable objection to such a place of eternal residence. Suppose a large city were inhabited solely by such characters as now disgrace, by all that is vile in human conduct, some streets in the suburbs of a city. What person of moderately fair character would seek an abode in the midst of its abandoned population? Who would choose for his companions the inmates of our prisons and penitentiaries? What accomplished and virtuous female could endure the tho't of associating for the shortest period with thousands that are found even in the most refined and christian communities? Or if we listen to the statements of a missionary to the heathen, who that has any sense of human worth, can endure the thought of associating with such shameless and degraded creatures? But *they*, with all that are most vile in all lands, are now peopling the regions of despair; and their company must all join who refuse to appear in the society of heaven.

Once more: The inhabitants of christian lands have a *peculiar* reason for wishing to avoid the abodes of the damned. They can only reach them by trampling upon the blood of Jesus, despising crowns of glory, and yielding up their titles to mansions of eternal bliss. They can only claim full relationship to the prince of fallen spirits, by neglecting all the honours of the sons and daughters of the Almighty. In regard to the neglect of a crucified Saviour; is not here a serious obstacle in our path to misery? Men of the least sensibility always find it hard to neglect and oppose their benefactors, or those who sincerely offer to become such. Strong motives must be required to induce us to treat proffered friends as bitter enemies. But this must they do, who find their way from christian lands to abodes of death. Have they duly considered the force of this objection to their present condition? Do they esteem it a light concern to trifle with that most wonderful of all sacrifices, the sufferings and death of God's eternal Son?

Is it nothing to put from us crowns of heavenly glory, and then be covered with everlasting shame and contempt? Nothing, to yield up all title to mansions of bliss, and receive in exchange abodes of utter darkness? Is it nothing to exchange the honours of joint-heirship with Christ, for the degradation of lost spirits in subjection to the prince of darkness? Upon what principles are men of the world making their sales and purchases, when they exchange an eternity of happiness for the short and feverish joys of earth, while at the same time, these joys must certainly bring in their train the extreme of wretchedness, protracted as long as the lost bliss can endure? C. S. A.

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For the Western Recorder.

"LIES OF THE DAY."

MR. EDITOR—In a recent number of a political paper, published at Utica, I saw a list of what the editor chose to designate as "The lies of the day." Among the rest, there was one, which contained the sentiment, that *the missionaries have done much good among the Indians.* So, then, according to the editor of that paper, to assert that the missionaries have done much good among this unfortunate people, is to be guilty of falsehood—to tell a lie.

I do not name this assertion because I think it worthy of contradiction, for it is not necessary to reply to every falsehood which is thrown out in a party journal, or to refute every slander which is set afloat in these days of lying, when it is common to vilify the best characters in the nation; but my object in noticing it is, to call the attention of *Christians* to the prevalence of infidelity, and to the opposition that is made to the progress of truth in the enlargement of the Redeemer's kingdom. If unbelief were not widely spread; if opposition to Jesus Christ, and his empire on the earth, were not deeply rooted; if public opinion were not greatly perverted; if public taste were not greatly vitiated; I think it would be hazardous for any decent journalist to venture such assertions as the one I allude to. Surely he must think his readers feel very little delicacy on the subject of religion.

This fact also goes far to show how strongly the minds of our countrymen are biased against missionary operations. Were the people of these states generally in favour of christianising the heathen, they would hardly be pleased with such statements concerning missionaries. They would find some qualms of conscience about patronising the publications that should contain them. Such thrusts at religion, such attempts to bring it into disrepute, are frequently found in the journals of our country; and they plainly show the influence of the powers of darkness. They also show that it is no time for the friends of Christ to sleep. Each minister of the sanctuary should be wide awake; each professor of religion should feel himself a soldier of the cross. He should put on the whole armour of God. He should watch and pray, both day and night. He should give all in his power, make every holy effort possible, and strain every nerve, to spread the gospel far and wide; to train the rising generation to the service of Christ; to promote revivals at home and abroad; to send the heralds of salvation through every land; to save the present generation from the contaminating influence of ignorance, vice and infidelity. The churches ought to practice rigid temperance and self-denial in all earthly things, as well as the closest economy, that they may do the more for the cause of perishing souls—for the cause of God. Were the ministers and professors of this generation to practice thus, that they might be instruments of salvation to others, how much would soon be effected? God would bless them abundantly, in things temporal, spiritual, and eternal.

In view of all this, I ask, will Christians of Oneida county relinquish and abandon the means which God has blessed to the salvation of souls; and that too, for no other reason than because the churches are asleep? "While men slept, the enemy sowed tares." A word to the wise, is sufficient. May it prove a word in season. B.

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The following relates to an obscure sect; but we see no particular objection to its insertion:—

For the Western Recorder.

THE SHAKERS.

MR. EDITOR—*Sir*—I consider it a duty that I owe to the public, as well as to some friends in Europe, to whom I had written a commendation of the people called Shakers, to qualify that commendation: And as my experience of forty-six days residence among them enables me to speak with a considerable degree of confidence in regard to them, it may be useful to persons in America, who may have an intention of placing themselves or their children in that society. My earnest entreaty is, that previous to uniting with the Shakers, they will peruse with attention Thomas Brown's account of that people. He was a Shaker for six years; and to the best of my knowledge, his account is most candid and true. The circumstances in which I have been placed, I hope, will be my apology for requesting a place in your columns.

Although I am an entire stranger in America, it may not be unacceptable to your readers, to learn the reasons which induced me to join myself and two sons to the Shakers. I had heard favourable accounts of them while in Scotland; and I have a numerous family in that country, for whose moral and religious improvement I felt deeply interested.

> "For modes of faith let senseless zealots fight,
> His can't be wrong, whose life is in the right."*

I arrived in New-York on the 15th of May, with recommendations to some of the most respectable men in that city; and without having seen any account for or against the Shakers, I soon thereafter commenced my residence and membership at New-Lebanon. But it may be proper to mention, that two ladies, with whom we travelled in a waggon from the town of Hudson to New-Lebanon, on discovering my intention of visiting the Shakers, besought me in the most friendly manner not to place my boys amongst them. At that time I considered their advice, tho' sincere, as dictated by prejudice. If this should meet their eye, I beg that they will accept my very best thanks for their advice, which I now feel was too rashly rejected.

The Shakers have indeed many virtues amongst them, not generally to be found in the world at large. But wicked, base, and selfish as the world is, I gladly return to it, rather than——. But I must close this communication, as I may at no distant period give a more particular account of shakerism, than your columns can afford room for; more especially, as I am of opinion, that the nature and effect of shakerism may be more particularly illustrated and displayed than it yet has been. I coincide in opinion with Mr. Brown, that the society will be progressive, and very permanent. Of course it is an object of considerable interest. I am, Sir,

Your most obedient Servant,

THOS. DUDGEON.

New-Hartford, Oneida Co. N. Y.
August 24, 1831.

* We would advise the writer to abandon this maxim for the future.—[ED.

EXTRACTS

From the speech of Thomas S. Grimke, Esq. before the meeting held at Charleston, S. C. on the evening of March 29th, 1831, in behalf of the Sabbath school enterprise in the valley of the Mississippi.

A leading object of the speech was to exhibit the scriptures as the ablest instrument that can be employed for intellectual improvement, in connection with moral cultivation. "The capital error of the whole christian world has been," says Mr. G. "that they have regarded the classics of heathenism as the great fountains of intellectual cultivation." Yet the bible presents the "richest and the noblest subjects for thought." It gives us beautiful and sublime language, the finest imagery and diction. It furnishes us with matchless specimens of argumentation, of history, of poetry; and all these in connection with a morality pure as heaven itself. No wonder, then, that the advocates of popish bigotry choose to lock up these treasures from the public mind. But now, when they are open to the perusal of every one, why should the heathen classics still take precedence of them, in our literary institutions? The thing ought not to be; and the time is fast hastening when it will not be; when the bible, in all our seminaries of learning, will have the first place, and be seen to exert extensively its appropriate influence. Of this fact, the speaker entertains not the smallest doubt; and he already sees the commencement of this measure, in the institution and progress of Sabbath schools and bible classes.

These are the leading thoughts of the speaker. We have room only for a few extracts, without reference to exact connection.

Assuredly, it will not be denied, that if two minds of equal capacity are subjected, one to the influence of inferior writers on philosophy, rhetoric, and grammar, the other to the action of the most powerful authors in those departments, the latter must far exceed the former in the discipline of its faculties, and the depth, comprehensiveness and energy of its views. Now, the bible affords materials for the education of the mind, far more valuable than all that the Alexandrian library, with its 700,000 volumes, could furnish. The proof of this lies at the very surface, so that he that runs may read it.

And first, the bible only, gives us just conceptions of the power, wisdom, and authority, of the benevolence, justice, and holiness, of the majesty and glory of God. There, only, is he exhibited as the one God, eternal and unchangeable; the creator of all things, visible and invisible; the moral governor of the world; the universal father of all intelligent beings; the judge of the living and the dead; the sole object of worship. In the bible also do we find the only representations of angelic natures. These fill us at once with awe and wonder, with admiration and love, when we contemplate them, as spiritual existences, the cherub and seraph worshippers of God, the bearers of glad tidings to man. And how is our conception of rebellious spirits exalted and expanded, while meditating on the guilt, and folly, and ingratitude of fallen angels, "reserved in everlasting chains, under darkness, unto the judgment of the great day." Nor is this all; where, but in the scriptures, shall we look for a just picture of the origin, dignity, and destiny of man; of the holiness of his duties, and the sublimity of his hopes; of his responsibilities to God; of his love and usefulness to his fellow men, and of his immortality? And where, but in that one volume, can we hope to find in their noblest forms, with their noblest spirit, the character of patriarchs and of prophets, of divine legislators and heavenly teachers, of apostles and martyrs? In the bible, God, and angels, and men elevate our minds; purify our passions; regulate our motives; kindle our enthusiasm, and touch our sympathies, in a manner and with a power, that find neither place nor rival, in the whole compass of human productions.

Shall we look to the heathen world for their exhibitions of the deity of spiritual beings and of man? As well may we look to the ruins of Palmyra, of Thebes, and of Rome, with their shattered temples, and ruined palaces, and prostrate columns, for the glory and grandeur of the mis-called eternal cities. Heathen antiquity, with all its philosophy and literature, is a chaos on these most interesting, noble, and valuable subjects. What, indeed, are the divinities of paganism, the greater and the minor gods of the Pantheon, the demigods and Titans, the heroes, sages, and patriots of Greece and Rome, when compared to the God of the scriptures, to cherub and seraph, and fallen angels, to patriarchs and prophets, to martyrs and apostles? *Those*, in the days of their power and glory, exercised a commanding influence over the cultivation of the mind, and that influence has been perpetuated even to our day, with vast advantage, as thousands believe. And shall not *these*, in their appointed seasons, exert a far nobler, better, purer influence over intellectual cultivation? The companion of the great, the wise, and the good, must, under similar circumstances, excel in those qualities the associates of inferior men. And precisely in the degree in which the scriptures excel all other materials for intellectual cultivation, must the mind, which is formed upon their standard, surpass in the elements of true greatness, wisdom, and goodness, all other minds.

Let me not be told, that the scriptures belong to the department of *moral*, not of *intellectual* cultivation. As if duty and usefulness were not the only true basis of all that is noble and beautiful, interesting and valuable, in private, social, or public life! As if the deep sense of duty were not the most powerful and enduring instrument of intellectual culture! As if usefulness were not the only safe, consistent, enlightened guide in mental cultivation, the only standard of its value, the only object of its labours! And where, but in the scriptures, shall we look for the standard of that duty and that usefulness?

Let me not be told, that the scriptures belong to the department of *moral*, not of *intellectual* cultivation. And why do they not belong pre-eminently to the latter, as they do to the former? Are the history and philosophy, the politics, eloquence, and poetry of Greece and Rome, worthy of our study? And are not the more authentic history, the profounder philosophy, the more rational politics, the more noble, beautiful, and affecting poetry and eloquence of the bible, incomparably more worthy? Here, indeed, we look in vain for a Homer, with his gods of heaven and hell, of earth and ocean; with his nymphs of the forest, the mountain and the vale. Here, also, we look in vain for a Demosthenes, with his Greece and his Macedon, with the ambition of Philip and the liberty of his own Athens. And here, also, we look in vain for the inexorable fatalism of the stoic, the metaphysics of the peripatetic, and the imagination of the academy. But here, we look not in vain for greater and better, for purer, lovelier, and more valuable works than Greece could ever boast. Is it not then strange, that inferior classics of a parallel character, should be esteemed admirable means in the cultivation of the mind, while the history and philosophy, the morals, eloquence, and poetry of the bible, are regarded as utterly useless in the attainment of the same end? But, if sounder philosophy, and better morals; if more dignified, simple, and impartial history; if sublimer eloquence, and lovelier poetry, are fitted to exercise unrivalled influence over the mind, then must the scriptures be the noblest instrument of intellectual cultivation.

Why have the great majority of the statesmen and orators, the philosophers, poets, and scholars of modern Europe, done so little for the cause of religion? The reason must be traced, in a great measure, to the fact, *that the bible has never entered into their scheme of mental culture*, and that the knowledge and dissemination of the bible, as the fountain of religion, has been no part of their schemes of duty and usefulness.

Nor let us forget, that as the scriptures are capable of acting on all the powers of the mind, with a transcendent influence, so do they task those powers to the uttermost, and shrink not from the scrutiny of the profoundest and loftiest intellect. The bible, indeed, not only permits such examination, as a privilege, but commands it as a duty, from the giant minds of Bacon, and Newton, and Locke, as well as from the more ordinary minds of Addison and Jenyns, of Lyttleton and West. The sublime, the august, the beautiful of the sacred volume, are above the rivalry of human genius and taste, as its doctrines, and precepts, and mysteries, are beyond the creative power of the human mind. *Those* are inexhaustible materials for a more affecting, pure, and lofty literature, than the world has ever seen; while *these* are subjects for meditation and reasoning, for faith and practice, that must endure to the end of time. The bible, then, justly deserves the highest rank in the cultivation of our intellectual powers, as at once the noblest subject for their exercise, and the most efficient instrument for their improvement.

I regard the Sunday school as the first in order of a succession of seminaries, destined to be founded on the same principle, *the inseparable connection between the mind, the conscience, and the heart*; and so arranged as to rise, each above the other, in the cotemporaneous cultivation of the intellectual powers, the sense of duty and the affections of our nature. The rest of the series are, indeed, as yet hidden in the future; but I experience no emotions of doubt, much less any pang of despair, in the anticipation of their existence. The more, indeed, the enlightenment of the public mind shall be influenced by the Sunday school system, the more will it be realised, that duty ought to be the prominent feature of every scheme of instruction; and the more that common sense is brought to bear on questions of education, the more convincingly will it be seen, *how imperfect are all our present schemes, in the cultivation of the affections, and in the spirit of usefulness.*—But what is duty apart from christianity, and what text-book shall christian schools adopt but the bible? And what are the affections, but the stimulants and the guards of duty; and what is the spirit of usefulness, but the offspring of christian duty? The bible then, must become the great text-book of all christian seminaries, not only as to religion and usefulness, but as to intellectual cultivation and literature. Perhaps, I shall be called a visionary in my system, an enthusiast in my anticipations. If these are the epithets of a prejudiced spirit, I regret them; if of a reproachful spirit, I forgive them; if of an incredulous spirit, I envy them not. But prejudice, reproach, incredulity, avail nothing, for I contemplate the triumph of christianity in these forms, not as a possibility, subject to the caprices of chance; nor yet as a probability, dependent on the calculations of human expediency, but as a certainty, ordained in the wise providence of God, to be one of the noblest instruments in the moral government of our earth.

If these views be just, how does the establishment of Sunday schools in the valley of the Mississippi demand our prayers as Christians, our patronage as patriots, our admiration as scholars! What eloquence can magnify too much the dignity and importance of the enterprise!

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BYRON AND HIS WORKS.

It appears by various sources, that Byron, like many modern unbelievers, greatly disliked the name of *infidel*, as applied to himself. He even convinced himself that he wished, if possible, to be converted to the christian religion; that he might know its consolations, and be rid of the gloomy forebodings, which, after all the boast of infidels, are inseparable from a life of vice and scepticism. This was particularly his state of mind near the close of life, while residing at one of the Grecian isles. At this place, as appears by a late publication, which is noticed in a German evangelical paper, the Archives du Christianisme, he held frequent religious conversations with an eminently pious physician, Dr. Kennedy, partly in compliance with his own request, and partly from the solicitude felt by the Doctor for his future welfare. His lordship, on these occasions, manifested a singular combination of ignorance and intelligence, of lightness and solemnity, and of hopes and forebodings; and though he appeared to have read his bible, and even to have assisted in the distribution of the testament among the Greeks—profligate as he still was; he yet gave no evidence, so far as is ascertained, of having received any abiding religious impressions.

A mind thus circumstanced would of course manifest occasional solicitude about the moral tendency of such writings as he had produced. The following is a fragment of one of the conversations held with him, by the Doctor, as quoted by the paper above mentioned. We defy all the infidels in the land to gainsay the reasoning which the Doctor here maintained. Even Byron appears to have felt its force:—

————"But, said Byron, my object in writing *Cain*,* has not been generally understood. Had I not the right to trace characters with the fidelity, truth and exactness, wanted by history? It would be absurd to expect sentiments of piety and submission from Cain, the murderer of his brother, and a rebel against God."

————"It is true: You are not blamed for putting bad sentiments in the mouth of Cain, but for not making Abel or Adam express sentiments suitable to counterbalance them. It is added, those of Cain are exaggerated, and even blasphemous, and their influence with many readers is bad, especially as they are not counterbalanced in the other personages of the piece. Such being the case, the conclusion is natural, that many of the sentiments expressed belong not to Cain, but to yourself, my lord. You have stamped them with so much force, and vivacity, that they seem to come from your own heart. We know this work has already done harm."

* One of his dramatic performances.—*Trans.*

"It has done it to me, (said Byron); for on every side it has excited the cries of bigots, as well without as within the English church. They have, without ceremony and without piety, declared me an infidel; but I think this work could never do harm to others."

"I can give you an example of its lamentable effects, which was related to me a few days since, by Col. D."

"What example?"

"The Colonel met in the public prints the account of a man in a melancholy state, who read to a friend one evening some passages from *Cain*, where you express doubt whether there is justice* upon the earth, and immortality beyond this life. He bid his friend mark what you said upon these points. The next morning he killed himself."

Byron appeared moved. "Where is this account published?" said he.

"In a periodical paper: I do not know the truth of it."

"I am much distressed," continued Byron. "Had I supposed that such an event could have taken place, I would never have written this book. I am anxious to see the paper that contains the account. I could not suppose that this work would do harm. In painting the character of Cain, I wished to embody the idea we form of him from scripture, that of an unbeliever, blasphemer, and vile murderer. I cannot understand why people wish always to compound my character and opinions with those of the imaginary beings, which, as a poet, I am at liberty to draw out."

"It is true, that even on this account, they do not spare your lordship. It is natural to think, that in Childe Harold, in Lara, in the Giaour, and in Don Juan, you often represent yourself, these personages being only a means of expressing your own sentiments."

"They do me great wrong," replied Byron; "they treat me as no poet has been treated before."

"Perhaps this has been carried too far, but is there not some ground for the accusation? Your satire does no good; it excites against you both virtuous and vicious men; the first, because they do not see in you the qualities of a reformer of manners, and do not think that you are taking the right course to secure true reform; the latter, because they naturally hate the man who unmasks their vices, especially when he is not himself free from them.

"But it is surprising that they attack me from all quarters, not only in the newspapers, in the reviews, but even in the pulpit. They preach against me as if I were the advocate of infidelity and corrupt manners. It is hard not to succeed in pleasing any one. It seems altogether natural, that those persons whose vices I have painted and unmasked, cry out against me; but it is astonishing to see the friends of religion doing the same thing; for you know, (added he, smiling), that I labour after my own fashion, as a poet, to convince the world of its depravity. It is your doctrine, is it not, that the human heart is corrupt? If, then, I, after having a better opportunity than most poets, to study the classes distinguished for urbanity and courtesy, have found this corruption among them, I render you an important service by convincing the world of its sin, and opening also the way to spread your doctrine with more success."

"You represent the matter, my lord, in a very ingenious way; but you are somewhat like a surgeon, who, after tearing off with cruel joy the bandages that cover a wound, instead of dressing it again, leaves it exposed to the air; and without disturbing himself about the unpleasantness of the sight to others, laughs at the affliction."

"What do you think, then, of my state?" Here the conversation turned again on the great question of salvation.

* Moral government seems intended.—*Trans.*

Could we for a moment imagine with Universalists, this adulterous, dissolute ruin of a man, great in intellect and pre-eminent in mischief, now reaping the reward of his labours, among angels and glorified spirits, we might well suppose him to regret the character and tendency of his late publications. If, before tasting of his present cup, he would have suppressed his CAIN, for example, rather than have given by it occasion for a single case of suicide, what would he not now do, were it in his power to prevent the suicide of thousands of souls, (beg pardon of bodies and of sins), in time to come. Yet these and similar publications are the very books that modern infidels and free-thinkers and liberalists love to read, and recommend for the improvement of the rising generation.

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From the Boston Recorder.

PROMOTION OF PEACE.

British Society for the Promotion of Permanent and Universal Peace.

The annual meeting of this Society was held in London, May 17: William Allen, Esq. of the society of Friends, in the chair.

In the report, the debates in the French chambers respecting the punishment of death and the question of war, were mentioned as most gratifying to the benevolent. It is known that many distinguised individuals in France, and among them LaFayette, and even the King, are anxious to abolish entirely the punishment of death; and although this is not identical with the question of war, it involves principles that must lead to a more serious consideration of the right of *life*, and of the duties and tendencies of christianity.

Distinguished individuals in England, also, are decidedly opposed to the principles on which war has so long been waged among men. Lord Chancellor Brougham has said:—

"But my principles, (I know not whether they agree with yours); they may be derived; they may be unfashionable; but I hope they are spreading far and wide; my principles are summed up in one word, which was often uttered by a noble patriot of yours, "Peace—peace—peace." I abominate war as unchristian. I hold it the greatest of human crimes. I deem it to include all others, violence, blood, rapine, fraud, every thing which can deform the character, alter the nature, and debase the name of man. There is only one occasion which makes it other than a crime; this is, self-defence. Our own defence, the defence of freedom, and nothing else, on no other terms is war any thing but a sin."

A Peace Society has been formed at Geneva, through the influence of M. J. J. Comte de Sellon, which is doing much good.

Rev. Dr. J. P. Smith mentioned the great and evident change that had already taken place, in the public mind throughout Europe, in regard to war. Many circumstances doubtless had conspired to produce this result, but the Peace Society had evidently borne an honourable part in it.

Rev. Ingraham Cobbin (author of many popular school books) said:—

"He went, a few months since, into the house of one of the body called Friends, and a little boy came swaggering up to him with a toy sword, threatening to run him through. He remonstrated, at once, with the venerable grandfather at whose house the child was, against furnishing those kind of toys which had a tendency to generate warlike notions. It was the little drop coming out of the fountain that helped to swell up the river, and passed on to the boisterous ocean; and, therefore, we should pay attention to these apparently trifling matters, and not suffer the gun, or drum, or sword, to be found among our children's joys. A friend and brother in the ministry made a judicious remark to him, in reference to Sir Walter Scott's "Grandfather's Tales," a work he had read with some pleasure; but he did not suffer it to go into the hands of his children, because the author relates with considerable glee, the warlike exploits of his ancestors, without any suitable remarks."

Mr. H. Dunn, secretary of the British and Foreign School Society, spoke of the means used by the friends of peace, a simple appeal to public opinion, as the best possible for any such purpose of reform.

"What was it, (he asked), which, across the Atlantic, had saved a free and happy country from becoming a land of drunkards? what but the voice of public opinion, speaking through a Temperance Society? And what was it that would yet save our country from the moral desolation that was fast coming over it, through its increasing intemperance? what but a similar society, taking an equally firm hold upon the heads and hearts, the reason and the affections of British Christians? Nothing could resist moral opinion. With these views he often regretted that men were so backward in recognising this power. Nothing was more difficult than to get men to exercise the influence they possessed.—Nothing more difficult than to get them to see the force which might be brought to bear, by appealing simply to sound reason and christian principle. To show what had been effected in other lands, he begged to read a short extract from a letter he received some time ago from a clergyman in Vermont, United States. After stating that the cause of temperance was taking the most rapid strides in the New-England states, and that in consequence of these societies the consumption of spirits had decreased seventy-five per cent within four years, he adds, "It is really marvellous, and has taught us, what we have been very slow to believe, that the public mind, as such, may be moved by argument and sound reason. The fact is of inconceivable value in that respect, for no manner of legislative interference has been resorted to; it is altogether a matter of personal self-denial."

Those who are indifferent to the efforts of Peace Societies, cannot have considered sufficiently their important influence on the public mind. Whatever may be thought of the lawfulness of war in certain cases, every intelligent and humane man knows and feels that they have been awfully frequent, when there could be no plausible reason for thus throwing away human life and human probation. Of course there can be no war, in which there is not tremendous guilt on at least *one* side. Let, therefore, the principles of the gospel, in their bearing on national intercourse, be understood and made the guide of public opinion; and however warlike rulers might be, they could not be sustained in war, without at least some plausible plea of *right*.

Nor is it proper to leave this object to be effected by the mere progress of christian principles, without a special effort to show what bearing these principles have upon it. Just as properly might the abolition of the slave trade, the promotion of temperance, and every other *application* of christian principles, be so left. It is, on the contrary, of immense importance that the spirit and tendencies of our religion, and its proper influence over all the forms of human activity, should be fully understood and exhibited by all who bear the christian name. Why ought not christianity to exhibit all its purity, power, and manifold blessed influences, in the conduct of nations, as well as in that of individuals?

* * *

The suggestions contained in the following article, are important not merely to Episcopalians. Christians of every evangelical denomination may make them the subject of profitable reflection:—

From the Episcopal Recorder.

IMMEDIATE SUBMISSION.

There is scarcely any thing more encouraging in the appearances of the church, at the present day, than the fact, that ministers seem to be learning to use the implements of their vocation with greater dexterity and skill, than formerly. That much of the power of divine truth over the human mind does depend upon the manner in which it is presented, it will be impossible for any intelligent observer to doubt for a single moment, if he only look abroad upon the prospect which the church every where reveals before his view. Why is it, that in many congregations, the preaching of the gospel seems to be followed by results the most animating and delightful; while in others of the same vicinity, it may be said to be little better, in the impression which it creates, than "sounding brass or a tinkling cymbal?" Why is it, that the ministry of one man is crowned with the conversion of hundreds of immortal souls, while another, surrounded by nearly the same external circumstances, appears doomed to spend whole years of profitless exertion in the service of their common Master? Shall we look for the cause of this difference in the talents of the men? By no means. The unprofitable servant may be the man of intellect and learning, while his successful brother possesses only ordinary abilities, and education barely sufficient to introduce him into the sacred office. Shall we refer the difference to their religious character? Very far from it, indeed. Often, they will be found equally devout, and both shedding the beautiful light of holiness around their paths. Nay, if we mistake not, the church is not without examples of bad men, who were powerful preachers, and eminently successful in turning sinners from the error of their ways; while on the contrary, multitudes, whom all that know them, recognise to be men of prayer, may be seen mourning in secret over barren toils and ministrations that appear to be entirely unblest. Shall we affirm of the unproductive minister, that he does not preach the gospel? This censure would be extremely harsh, and in multitudes of cases, entirely unmerited. You will find, perhaps, that in his public ministrations, all the precious truths of religion are presented to his people. He loves them, aye, lives upon them himself, and it is the joy of his life to proclaim them to the world around. Where then shall we seek an explanation of the difficulty? Shall the mind of the enquirer, withdrawing itself from the contemplation of human affairs, and looking upward with gloomy views of the sovereignty of God, refer the whole result to Him; as if he had poured out treasures of eternity upon the one, and made the heavens brass, and the earth iron, around the other? Surely this would be at variance with every exhibition which the scriptures have presented of the divine character, and the economy of grace.

There are many, if we mistake not, who refer this difference in the results of ministerial labour, not to the talents, character, or christian experience of the ministers themselves, nor yet to the doctrines which they preach; but to the *manner* in which those doctrines are brought before the sinner's mind. If this be so, it certainly presents to our brethren of the clergy a subject worthy of their solemn and prayerful consideration. If there, indeed, be one mode of pressing divine truth home upon the hearts of the impenitent, which experience has proved more effectual than any other, it certainly is a matter of unspeakable importance, that every ambassador of the cross should understand in what that consists. A friend of ours once asked a clergyman, whose preaching was remarkable for its awakening power, and his ministry, wherever he went, attended by abundant blessings, what was there that he considered peculiar in his method of delivering his message that rendered it so impressive. His reply was, that he commenced by ***laying on weights***, and then ***cutting down props***; which, as he explained it, meant that he endeavoured by successive efforts to create a solemn, deep, and universal sense of ***obligation*** on the community upon which he designed to act, and then by displacing their false supports, and removing their sandy foundations, to bring them down in helplessness and self-renunciation at the Saviour's feet. Our imperfect ministerial experience will not permit us to present any observation of our own on such a subject, but we would respectfully suggest to our beloved brethren of the clergy, the consideration, whether there be not wisdom in this scheme of ministerial operations; a peculiar adaptedness to the nature and constitution of the human agent.

TEMPERANCE.

From the New-York Observer.

THE USE AND TRAFFIC OF ARDENT SPIRIT.—No. II.

In my last, I remarked that the scriptures do not require any man to engage in the traffic of distilled liquors; that the fact, that good men have in times of darkness and ignorance that are past, engaged in this traffic, does not prove that it is right; or that those who understand its nature and effects, and yet now engage or continue in it, can, while they do this, give credible evidence of being good men. I now remark:—

4. That it is not certain that this traffic is right, from the fact that it is sanctioned by human laws. Things may be sanctioned by human laws, and yet be opposed to the law of God. Thousands believe that this is the case with regard to traffic in distilled liquors. Human laws have, in some cases, licensed men to keep gambling houses, and other places which are destructive to the bodies and souls of men. But can Christians, for the sake of gain, take out such licenses? Can they superintend such establishments, encourage them, or connive at them, and not be accessory to all the guilt and misery which they occasion? And can men, while they do this, give credible evidence that they are good men?

I know that there are some who think such places ought to be licenced by law, because, forsooth, the government can raise a revenue by it, and they may be kept under some restraint; and some persons contend that they should be kept, as some in times past have thought with regard to ardent spirits, by sober men, and even by good men; because *they* will manage them with more discretion.

But let good men engage in them, or let government license them, and they say by this, to the community, that such establishments are right; and this tends to cause them to seem to be right, to multitudes who enter them, and go down to the chambers of death. Thus good men and the government become accessory to the ruin of those multitudes. They remove the stigma and odium which ought ever to be stamped on such establishments; and thus they take away from many the motive to avoid them.

Suppose a government, for the sake of obtaining a revenue, should grant licenses to print and circulate atheistical and immoral books; would it be right for Christians to obtain such licenses, and to circulate such books? And if they should do it, would they not be accessory to all the atheism and immorality which these books might occasion? And could the man, who for the sake of gain should engage in such business, and with a knowledge of its nature and effects continue in it, give creditable evidence that he is a good man? Suppose he should say, It is a lawful trade, and is sanctioned by the government; would this make it right, or render it possible for him to show that his great object is to promote, in himself and his fellow men, that holiness without which no man can see the Lord? Suppose that he should engage extensively in some good object, or even in some religious duties; should speak of having himself experienced a saving change, and converse as if it were real; could he show this by his works, should he continue knowingly to diffuse atheism and immorality among his fellow men? And would it be any better for *him* to do this than for an openly immoral man? Nay, would it not be vastly worse? and would not the fact that he appeared in other respects to be a good man, render the employment so much the more dangerous and destructive? And would it not be the case, that the more moral and respectable the character of men who should be engaged in such business, the greater would be the mischief, and the more tremendous the guilt? Instead of its being a less evil for a good man to do a bad thing than it is for a wicked man, it is a greater evil just in proportion as the good man may have greater light, and his example in such a case may have a greater and more destructive influence among his fellow men.

None of the above mentioned things, therefore, prove that the traffic in ardent spirits is right; that it is consistent with the christian religion; or that a man who understands the nature and effects of this traffic, can continue in it, and yet show that he is a good man. J. EDWARDS.

INTELLIGENCE.

ENGLISH CHURCH MISSIONARY SOCIETY, ABYSSINIA.

There are in Abyssinia, a country bordering on the south of Egypt, many scattered inhabitants, who are nominally christian, but who, like the catholics, know little or nothing of the power of religion. It was with one of these, we presume, that Mr. Kugler, a missionary, held the following conversation. This is a very important mission, and it seems of late to wear a promising appearance:—

"I had a very interesting conversation, for about three hours, with an old priest, who understood the Ethiopic. We read together the third chapter of the gospel according to St. John. Having proved that baptism was not in itself regeneration, I went on to argue, that neither their fasts nor their alms would effect that new birth which is absolutely necessary to salvation. The priest had always something to say too; but he was very modest, and did not speak a word against passages of the gospel, though they were always very pointedly against him. He tried, repeatedly, to bring in the authority of the fathers; but I declared that the gospel was the foundation of christian faith, and this foundation was strong enough by itself, without any human support. I then read with him the conclusion of the sermon on the mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock," &c. I added, that we endeavoured to act according to the word of Christ; and said with feelings of compassion, that the Christians in the east had forsaken the pure word of God, observing now the doctrines of men; and their faith was therefore standing on sand. The priest could say nothing against these truths, as I had always passages of the gospel ready in proof of my words. In conclusion, I exhorted him to teach the people what he understood, from the gospel; and showed him how guilty he would stand at the bar of God, in case of neglect. He heard this without saying a word. This conversation confirmed him in the idea that I was a priest, and he asked absolution from me, before he left. The term used here, in giving absolution, signifies to open, to loose. I therefore asked who had bound him. He then turned to me, asking whether I would not absolve him. I told him, that if he had an idea of having offended me, I could assure him that it was not the case; but with regard to the absolution, it must be obtained from God, in Jesus Christ, our Mediator."

Such are the gross notions that prevail among the most enlightened of that country; but the following extract, as well as the preceding, shows that there is not an entire unwillingness to receive instruction. Sebagadis, the individual alluded to, is the ras or chief of Tigris:—

"Sebagadis was exceedingly glad to see us, and received us with greater warmth of love and regard than we ever expected. The breakfast was ready before him, to which we were invited. Sebagadis sat on a sofa; and a carpet was spread on the left side, for us. The conversation commenced after breakfast, with questions. We were asked on what errand we were come to Abyssinia.—We replied, "We are come to see the country, to get better acquainted with the people; and knowing the ignorance of the Abyssinians, we should like to instruct them in some branches of useful knowledge."—We at the same time stated to Sebagadis, that we were not come to Abyssinia merely for eating and drinking; but that we and our friends at home, had the welfare of Abyssinia at our hearts many years since, and that we now should like to try what we can do in behalf of the welfare of Abyssinia.—Sebagadis was much pleased with our statement; and having informed us of his descent from Solomon by Menelit, he called us his brethren.

"Mr. Kugler asked leave to have a private conversation with Sebagadis, which was granted. Mr. Kugler informed Sebagadis, that he wished to know his principal residence, having a desire to remain near him. Sebagadis replied, that he liked four places in his dominions besides Ali-Grate; and that he would go himself with Mr. Kugler to see those places, give him his choice of one of them, and then he, Sebagadis, would make that place his own residence. Mr. Kugler also mentioned, that as he was very fond of instructing young people, he should like to have five or six boys with him, whom he could teach the English language, &c. The answer of Sebagadis was, that these people were very ignorant, and he should be very glad to have them taught useful things; and added that Mr. K. should have such boys.

"A principal object of Mr. Gobat's going to Gondar, at so early a period after his arrival in Abyssinia, was to distribute the Amharic gospels in Amhara. Sebagadis gave Mr. Gobat one of his chief men, to conduct him safely."

Under date of July 10th, Mr. K. writes—

"My principal employment, hitherto, has been the study of the Tigre dialect. I have at present but little hope of finding a good translator, until I have instructed some for this purpose. All whom I have heard translate with Sebagadis, and those whom I have tried for myself, have no idea of a correct translation, even if they understood the Ethiopic pretty well. They cannot help adding a good deal of their own talk to the text; so that their translating is rather commenting on their subject.

"I shall commence my instruction with four scholars, two boys and two men; but I think this small number will gradually increase. I shall soon have finished a spelling-book in Tigre. I have read much of it to my people, and they understand it well. The contents are, 1st, A translation, in part, of those school-books I took with me from England: 2d, Observations on some bad habits which are general amongst the people: 3d, Conversations: 4th, Prayers.

"Mr. Aichinger has also undertaken the building of a church in the European style, at the request of Sebagadis. He is to begin the work after the rain. Perhaps this projected church will become mine, to preach the gospel in. I have already commenced translating a chapter of the gospel of Luke into Tigre, for my people on Sunday."

* * *

LOOCHOO ISLANDS.

These islands, situate in the Eastern ocean, about four or five hundred miles east of China, are thirty-six in number. The largest is fifty miles long, and from twelve to fifteen broad.—The inhabitants are Asiatic in character, small in stature, but athletic and docile. The islands are lately discovered. The climate and soil are peculiarly delightful, and the coast is surrounded with a coral reef.

An officer of the British navy, who is acquainted with these islands, in a letter to the Directors of the London Missionary Society, says:—

"Anxiously have I watched the missionary and newspaper accounts, as well as those of recent voyagers, for some notice of missionary exertions being extended to my friends in those parts; but only one ray of hope has yet appeared to gleam on their dark path, and that I gathered from an account (whether true or not I cannot say) of a pious captain of a ship trading to Japan, in 1820, or thereabouts, having dropped some copies of the sacred volume in the Chinese language at the great Loochoo island, which it was my happiness to visit in 1816.—This may, if true, be the Lord's way of enlightening that kind people; but I am desirous that at least some enquiry should be instituted by your society on the subject, and exertion made, if practicable, to convey to the natives of the group the tidings of a Saviour's love.

"Gladly would I (and the Lord knows I write from the sincerity of my heart) undertake a voyage thither, would circumstances permit; but the Lord has otherwise ordered it, and, therefore, all I can now do is to stir up your pure minds to a holy zeal in the cause of these poor people, who, notwithstanding all their loveliness of exterior, are still in the darkness and shadow of death.

"As to the advantages they at present possess, they are instructed in all the Chinese literature, and their civil institutions, as far as we could make observations, are far before many of the neighbouring nations in that quarter of the globe; and they appeared to me (although at the time I knew not God as a reconciled Father in Christ, and was afraid to acknowledge the fact) only to want the aid and instruction of christian missionaries to complete the picture of an earthly paradise.

"These islands may, for aught I know, ere this, have shaken off the Chinese yoke, as, even at the time of our visit to them, now thirteen years since, their tribute to China, which was triennial, seemed to be more ceremonial than real; and may we not expect, at the present day, when so many nations are warring for independence, that these people may have a way opened to them for the reception of the life-giving doctrines of the gospel of the blessed Jesus?

"My object, therefore, is simply to excite your attention to, and your interest in the salvation of the people of Loochoo, that enquiry may be set on foot concerning them; which being done, I shall look for the blessing of God on this good work, while I earnestly pray for the salvation of many in that distant quarter of the globe, with whom I am associated by many kindly recollections of friendly intercourse; while, on the other hand, it will ever remain a source of grief and pain for me to reflect, that on a Sabbath day spent among them, when asked the meaning of our religious observances on board ship, I could merely reply, "We are worshipping our God as you do."

CAFFRARIA.

Mr. Kay, of the Wesleyan mission to South-Africa, after mentioning the baptism of several natives at Butterworth, says:—

"Three of the persons (one man and two women) baptised on this occasion, belong to the class of people to whom the Caffres have given the name of Amafingu, because poor; and poor indeed they are; for excepting those who have become resident on the mission stations, few if any of them can command any kind of property that can be called their own. Most of them are the complete vassals of those who may entertain them, and to this state of servile subjection they submit, for the sake of a mere subsistence. They are, in short, strangers in a strange country, having for years been beaten about by the enemy, and the perpetual wars of the interior. Ask them respecting their own land, and the place of their nativity, and they almost invariably reply, "Far, far, far." That unprecedented numbers of these destitute exiles should have been literally driven into this quarter, by a train of uncontrolable occurrences, at the very time when christianity was becoming established in the land, and when the gospel was pushing its way onward, as if to meet them; that a strange variety of circumstances should have attended to scatter such numerous groups of them round our respective stations, and that increasing numbers are now to be found amongst the inhabitants of every mission village in Caffraria, are facts of the most pleasing kind; and facts, too, in which not only the missionary, but every pious mind, is constrained to recognise the hand and providence of the Most High. But this is not all. They are not merely thrown within the range of missionary operation; but, by a distinguished and remarkable readiness, both to hear and to receive the gospel, they are obviously becoming special objects of missionary attention. Although equally, if not more superstitious than the Caffre, in general they appear to be much less influenced by that sceptical spirit which he so frequently manifests. It is clear that Jehovah, according to one of their own significant figures of speech, is placing them "under the missionary's wing." Our stations are evidently becoming their asylums; and I verily believe, that the period is not far distant, when many of them will be added unto the church of our God.

"Whilst I reminded the candidates, when standing before the congregation, of the goodness and mercy of God, who had brought them out of a distant land, a land of total darkness, who had preserved them in the desert, and kept them alive amongst the dead, who had prevented their falling a prey to the enemy, or perishing in the field, and who had, at length, brought them to his "tabernacle, and to his holy hill," the tears trickled down their sable cheeks, and the whole assembly was deeply affected. The most distinguished individual amongst them was the son of an Amazizza chief; and a person who would have become a powerful ruler in that tribe, had it not, like many others, been dispersed, and in a great measure, destroyed, by the invaders."

* * *

"*No Man cared for my Soul.*"—In the United States there are about *two millions* of coloured persons. The greater part of them are in bondage. We have Bible Societies; but bibles are not given to *them*. We have Missionary Societies; but missionaries are not sent to *them*. We have Tract Societies; but tracts are not given to *them*. We have Sunday School Societies; but Sunday School Societies are not open for *them*.

A writer in the American Spectator & Washington City Chronicle, says, "A number of Christians in different parts of the Union have agreed to pray to God for the salvation of the coloured population of the United States, in secret, or in the family, or in the social circle, on every Sabbath morning," and he earnestly entreats all who call upon the name of the Lord Jesus Christ in sincerity to join them. Why should they not? Do not the circumstances of these two millions of Africans in this christian nation claim more of the attention, and a special remembrance in the prayers of the professed followers of Christ! Let every Christian think of it, and act as his conscience and christian feelings shall dictate.

Pray for them. As the writer, above alluded to, says, "No law of any state forbids this."—*Bap. Repos.*

Papists keeping holy the Sabbath Day.—In a late Montreal paper, is the following advertisement:—

"*By authority of Justice.*—At the church door of the parish of Montreal, on *Sunday* the 24th instant, after divine service in the morning, *will be adjudged to the highest and best bidder*, the following immoveable property belonging to the estate of the late Thomas French," &c. "Conditions will be made known on the day of adjudication."

REVIVALS.

Camden, Oneida Co.—We alluded to the protracted meeting at this place in the last number of the Recorder. It appears from a letter since come to hand, that the meeting continued nearly a fortnight; and that the subjects at the close, who had obtained hope within the two or three weeks previous, amounted to about one hundred and seventy-five. Some, also, were absent at the time the number was estimated. "They were mostly young people." The work still continues.

Mount-Vernon, N. H.—In this town there are less than 800 inhabitants. During the late revival, nearly sixty have become professed converts to the Redeemer's cause, forty of whom are males, and some of the most influential men in town. Twenty-three heads of families have erected the family altar.—*Observer.*

Bedford, N. H.—The three days' meeting holden last week, was attended with the evident presence and power of God. It commenced on Tuesday, A. M. At the close of the third day, it was calculated that between 3 and 400 took the seats assigned to the anxious.—*ib.*

Sullivan, Maine.—In May, a weekly prayer-meeting was established, for the particular purpose of supplicating the God of all grace to grant us the effusions of his Spirit. During the month of June, a four days' meeting was held in Nelson, (an adjoining town), which was attended by a number from this place, who did not indulge hope of being personally interested in the promises of the gospel; all of whom were, at that meeting, made to feel more sensibly their need of an interest in Christ, and have since, it is hoped, given their hearts to God. There were not, however, any strongly marked indications of a general revival until within three weeks. The spirit of grace and supplication is now poured down from on high upon the people of God. Sinners are awaked, convicted, and some are hopefully converted to Christ. The number of enquirers, including those who have indulged hope, is between thirty and forty; among them are persons of all ages, from youth up to the man of gray hairs, and some are persons of influence. The progress of the work has been silent, but rapid. Providentially, the Rev. Nahum Osgood, an episcopal clergyman from the state of Virginia, came among us at this crisis, by whose faithful, disinterested and persevering labours, the work has been greatly promoted in his native town. The monthly distribution of tracts was commenced in June, and has been the means of exciting attention to religion. In this town, the efforts of the friends of temperance have been vigorous, persevering and successful. To crown all, the contributions for foreign missions here, have this day, at the monthly concert, been greatly increased. In Nelson, the good work is in progress. In some other towns in this vicinity, there are indications favourable to Zion.—*ib.*

Danvers, Mass.—A four days' meeting was held in the baptist meeting-house in Danvers, commencing July 26. It was attended by several congregational ministers, who took part in the exercises. An account of it in the Watchman closes as follows:—

"On Saturday morning, the brethren assembled in prayer meeting, about to depart. Many on this occasion could say, "Behold how good and how pleasant it is for brethren to dwell together in unity."

"The brethren who took part in the services, besides those who preached, were Rev. Messrs. Matthews, Pease, Wilcox, Cowles and Braman. If there was any thing peculiar in the addresses or sermons delivered on this occasion, it was the distinctness with which the truth was stated, the pungent appeals made to the conscience, and the duty of immediate surrender to God.—These marked all the exercises. We were not disappointed in our hopes. Our brethren came to us in the fulness of the gospel; the truth was preached with power. Since the close of the meeting, in the space of six days, thirty-five have expressed their hope, and rejoice in Christ. Many are now anxious.

"The congregational society of which Rev. Mr. Braman is pastor, is sharing largely in the fruits of these meetings."

Berkshire Co. Mass.—A letter from Pittsfield, published in the Watchman, after mentioning the revival there and in Lanesboro', says—"In Sandisfield, Becket and Middlefield, Tyringham and Lee, our sister churches have enjoyed a refreshing season, and numbers have been added to the churches. In Hancock, where a four days' meeting was lately held, the Spirit of the Lord was manifestly in their midst, to bless his word to the conviction and conversion of many sinners, and the awakening of stupid professors. Adams and New-Lebanon have also shared in the blessed work; protracted meetings have lately been held in both places. Our congregational and methodist brethren in most of the above mentioned places, and in some other, have had delightful seasons. So far as my knowledge extends, these delightful seasons have accompanied and followed protracted meetings, and the fervent, persevering prayers of the churches."

Essex Co. Mass.—A protracted meeting was held in Hamilton, (near Salem), last week, the results of which, we are informed, are very encouraging. From Newburyport, Salem, Bradford, Danvers, &c. gratifying intelligence continues to be received.—*Bost. Recorder.*

At Gay-Head, Martha's Vineyard, where there are about one hundred and fifty or two hundred Indians, there exists a pleasing religious attention. Rev. Seth Ewer lately baptised four of these natives. An Indian woman, widow of the former Indian preacher Jeffries, over eighty years of age, is the superintendent of a Sabbath school, to the care of which she is remarkably attentive, walking two miles every Lord's day, to attend this duty! What a reproof to those who neglect Sabbath schools!—*Watchman.*

Aurora, N. Y.—A correspondent of the Baptist Register, under date of July 12, says:—

"I have just returned from the most powerful meetings in Aurora village, Erie county, and Orangeville, in this county, that I ever saw. In the former place, there were at least one hundred, who, in the judgment of charity, obtained a hope during the meeting, which lasted with increasing interest, for twelve days, and at the close there were eight hundred anxious souls.

"The work is still going on. infidels are bowing and saints are praying. Great harmony of feeling exists between the Presbyterians and Baptists."

Orangeville, N. Y.—The same writer adds—"In Orangeville, seventy have obtained hopes, and the work still progresses."

Hartford, Washington Co. N. Y.—Elder Witherell in a recent letter says:—

"During a seven days' meeting, I presume we had, some days, not far from 200 souls in the anxious room. Many of them were so powerfully wrought upon, that they were in great agony; others obtaining a hope and rejoicing in God.

"There is scarcely a town in the county, where there is not a powerful revival, and great additions to the churches. I have baptised forty-two since this work began. I never saw such a day before. Surely the latter day of glory cannot be far distant."—*ib.*

Ohio.—A letter dated Tecumseh, Ohio, July 4, 1831, states that the church conference commenced in that place on the 24th of June, since which time a glorious revival of religion has been in progress. Forty have already joined the church, twenty-eight by profession, and twelve by certificate. Many more are anxious. This work embraces young and old, rich and poor. The Bible Class, which at the commencement numbered only seven professors, now contains thirty.

Another letter to the editor of this paper states, that there are revivals in more than thirty towns on the western reserve in this state.

It gives us much pleasure also to state, that a very pleasing state of things now exists in Oxford and the Miami University. Several of the students have already indulged hopes, and several more are anxiously inquiring the way of salvation. In the village much seriousness prevails, and many cases of hopeful conversion have occurred. Our readers may expect farther particulars in due season.—*Cincinnati Journal.*

Lexington, Va.—We have just received a letter from a gentleman, bringing the cheering intelligence of a powerful work of the Spirit in that place. On the last Sabbath in July, thirty-five persons were added to the church, (the Rev. Dr. Baxter's), and more than sixty were deeply impressed by the truth and Spirit of God, and anxious to be saved, several of whom have since obtained hope in

Christ. On the Sabbath previous, upwards of twenty were added to the church of New-Providence; and it is thought that there are two hundred anxious souls within the bounds of that congregation. There is a deep and solemn interest in that county, on the all important question of salvation.—*South'n Rel. Int.*

Greenborough, N. C.—An interesting and solemn work of God is witnessed in this place. [On the 3d of August, our correspondent added in a postscript, that fifty-four or fifty-five, and nine or ten blacks, were hopefully subjects of the work; and that the greatest solemnity still existed.]—*ib.*

Western Theological Seminary, Alleghany, Pa.—We are gratified to learn by a letter from this institution, that twenty-five of the sons of the church are connected with it, pursuing a course of study preparatory to the work of the ministry; and that quite an accession to their number is expected at the commencement of the next session.—*ib.*

WESTERN RECORDER.

UTICA: AUGUST 30, 1831.

The Christian Lyre vs. Spiritual Songs.—The Evangelist, now and then, salutes us with a paragraph in reference to the Christian Lyre, which it may not be improper for us to notice. The following, for example, appears in that paper of the 13th inst:—

"The public will not, therefore, wonder that so successful a work [as the Lyre], should call forth *imitations*. And if copyists should make the resemblance pretty close, it will only show how well they can follow, and how much easier it is to tread a beaten track, than to open a new one."

This is but one among the many extracts that might be adduced on the score of misrepresentation; and as they sometimes appear under the editorial head, as well as elsewhere, we feel called upon to show distinctly, that they are without foundation. Our documents to this effect are ample; but for the present we shall avail ourselves chiefly of what the worthy editor of the Lyre has said, who of all persons ought to know best about the alledged *imitations* and *resemblances*.

In a letter to us, soon after the appearance of the third or fourth number of the Lyre, he alludes to Zion's Harp, issued some years ago at New-Haven; and to Juvenile Psalmody, compiled by us at a subsequent period, for the use of Sabbath schools. In reference to the latter he says—

"Having seen the little work compiled by yourself, called Juvenile Psalmody, it seemed that the *plan of printing music and hymns on opposite pages*, would be admirably adapted to a book designed for prayer-meetings, &c."

Here, then, by Mr. L.'s own showing, *we have not been* the imitators or the copyists, that "show how well they can follow," &c.; and this more especially, as the numbers of the Lyre resemble the Juvenile Psalmody almost entirely, in size and shape, as well as in the general arrangement of matter. The simple fact of publishing *periodically*, was nothing new in the department of music. *This* thing has been often done. Even Juvenile Psalmody was in the first instance, "thrown out," like the Lyre, "as an experiment;" and since its appearance we have been laying up materials for the very object which is now embraced in Spiritual Songs.

But further. The publishers of the Lyre, in an advertisement which appeared in the Evangelist soon after our first number of Spiritual Songs was issued, held in allusion to the latter the following language:—

"The publication of a musical periodical, of 36 pp. 18mo. designed for families, private circles, and seasons of revival, containing tunes and hymns printed together, and neatly stitched in yellow covers, after such an example [as that of the Lyre], can in no sense be longer considered "a novel undertaking; nor can any one doubt that the christian community will regard it with favour, provided its character is such as will meet their wants."

Here the proprietors of the Lyre, while they seem to suppose the public will exonerate us from charges implied in the first extract, are quite mistaknn as to *what constitutes originality* in Spiritual Songs. Our work, as to its *intrinsic* character, *does not resemble* the Lyre. Many of the hymns have not elsewhere appeared in this country; while others have received, in the judgment of the compilers, important emendations. And as to the music, while the whole has been arranged with the utmost reference to grammatical propriety, there are but four tunes out of the twenty-one, that Mr. L. could have claimed in any shape as public property; and but one out of the four, so far as we have seen, is found in his work. To that one he has no special claim.

What, then, have we borrowed from the Lyre, or its plan of publication? Nothing—absolutely nothing. Even as a *periodical*, we are not copying after the Lyre. We throw out the numbers irregularly, from time to time, as materials can be obtained for an original work, and not in the shape of a monthly publication. The whole list of secular songs, too, from "*Auld lang syne*," down to "*Lovely Nancy*," and the "*Young Man's Wish*," (see first volume of the Lyre), is still at their service; not one of which do we intend to covet.

Will it still be said, that it was unkind in us to undertake such a work as Spiritual Songs, at such a time? that we ought rather to have united with Mr. L. in his publication? that the ground occupied by him is peculiarly his own? &c. Such insinuations have often been thrown out in the Evangelist and elsewhere, and as we are told, have been industriously circulated in the city of New-York. However, from documents that are before us, we feel bound still to presume that the insinuations never came from the worthy editor of the Lyre. His language to us is kind and explicit. He made no pretensions to music; he presumed that those who did *would not approve of his plan*; and was therefore determined to launch forth without consulting them, and to adhere strictly to his purpose, whatever they should afterwards say against it. At the time he wrote to us, he had issued several numbers with success, while yet the work unhappily had assumed that kind of character, for which no respectable musician could have consented to become responsible.—He knew, also, that the work had great imperfections; and more than intimated at that time that he should "rejoice" to see it "superseded by another upon a similar plan," whenever it could "be done with sufficient improvement to render a change beneficial." To his letter we returned an answer, that was kind and explicit as his own had been to us. We could not unite with him on his own principles; and to these he was determined to adhere.

Subsequently, therefore, we concluded, under all the circumstances of the case, and by the advice of several clergymen of high respectability, in different parts of the country, to try what could be done; not by way of imitation, but by means of an *original work*—a work to be prepared with much labour, and to be adapted as closely as possible to the wants of that portion of the christian public, who know how to appreciate the advantages of chaste simplicity. It was not till after this period that Mr. Mason became associate editor; nor did our work appear, till the Lyre, as there was much reason to believe, had gained such a circulation as not to be materially interrupted by our undertaking, however much we might dislike the work. The public may well suppose, therefore, that we have been not a little surprised at the insinuations that have gone abroad. The plan of the Lyre, so far as it brings any pretensions at all to originality, is based on Juvenile Psalmody. It is our own plan, and not Mr. L.'s. And when, in addition to this consideration, it is recollected that the matter in Spiritual Songs is equally exclusive, as well as every thing that relates to style and manner, the public will see at once, that *we* ought not to consent to be called either copyists or imitators. Yet we entertain no other sentiments than those of kindness towards Mr. L.; nor do we believe, after all, that he has any disposition to injure us.

We might here allude to some unkind personalities by the editor of the Evangelist, of a recent date, on the score of covetousness, piety, &c.; but we forbear, at least for the present. If the Evangelist will now copy into its columns the above statement, as an act of simple justice, we will be content. Other editors, also, will do us a favour by copying it, for the better information of the public.

Imprisonment of the Cherokee Missionaries. Probably if these missionaries had been imprisoned by a foreign power, in the heart of a foreign country, under the precise circumstances that have in other respects occurred, their case would have called forth the strongest sentiments of commiseration, from the christian public.—Nor is it easy to conceive that any reason for the mitigation of these sentiments exists in the fact, that our own government are the oppressors. The missionaries have been wantonly insulted and abused, in defiance of that boasted freedom which the United States and the states severally profess to give to the friends of religion. By letters from Mr. Worcester, contained in the Cherokee Phœnix, whose statements are also confirmed by the other sufferers, it appears that the missionaries were not only chained like negroes, on their way to the jail, but compelled to walk many miles in extreme bodily suffering. One of them, Dr. Butler, during a night extremely dark, was chained by his neck to the neck of the horse upon which the conductor rode, while *he*, the prisoner, walked onward in constant hazard of his life. After a while he was permitted to mount the horse behind the conductor, while the chain remained. In this situation the horse plunged into the mire, and fell upon the riders, who were with some difficulty extricated by the rest of the guard; while it was so utterly dark, that no one could *see* their condition.

On another occasion a temperate discussion arose among the sufferers, whether the laws permitted such treatment as they were receiving, or whether the guard did not proceed more by orders than by law. This led to farther words with abusive treatment.

"A tremendous torrent of curses was now poured upon us, chiefly from the mouth of Sergeant Brooks. Others of the guard joined him, in too great a degree; but the profaneness and obscenity of Brooks' language could not be exceeded by any thing which the most depraved and polluted imagination could conceive. Not only the person who had given offence, nor only the prisoners, but all missionaries, all ministers of the gospel, and religion itself, were the subjects of his railing. We were happy in taking to ourselves the consolation afforded by the words which he tauntingly repeated, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

A similar scene occurred afterwards, as the missionaries were in prison, when the same promise was tauntingly repeated to them, accompanied by the most blasphemous and filthy language imaginable. What a compliment was this to the moral feelings of the sufferers, as if no other conversation could have given them such affliction!

All these statements appear in the Phœnix, accompanied by language which is perfectly cool and temperate. The Cherokees are most exemplary in their patient forbearance. But the christian reader may see in these details the most outrageous treatment. The question is no longer problematical about the return of persecution in this enlightened age. It already exists; and it will exist wherever the operation of the selfish principle becomes sufficiently definite, extensive, and powerful, to affect public opinion.

London Yearly Meeting of Friends.—The sittings of the meeting were occupied, among other things, with the subjects of anti-slavery, temperance, sanctification of the "first day" of the week, &c. Much feeling was manifested in behalf of the American Indians, particularly of the abused Cherokees. One of their females is about to pay a religious visit to some places on the continent; and one of the brethren obtained the approbation of the same meeting, "to enter upon his arduous project of paying a visit, for the love of the gospel, to the settlement of New-Holland." The brethren of that meeting, we suppose, are of the evangelical order.

A large Donation.—An individual, as appears by the last African Repository, recently subscribed upon the plan of Gerrit Smith, Esq. $100 a year for ten years; but on account of the low funds of the institution, he has permitted the treasurer to draw upon him at once for the whole thousand. This is called a liberal act; and perhaps it is really so; but whether the *Lord* sees it to be more or less than the widow's *two mites*, is a question that does not depend *abstractly* upon the *amount*. The rich should remember this, when their names are associated by the multitude with ideas of munificence.

The Oneida Institute holds its anniversary to-morrow, at the village of Whitesborough.—We have seen a scheme of the exercises, which promises much entertainment.

The Oneida Presbytery meet in this village to-day.

Dogs.—These troublesome animals seem to have increased since the late village ordinance against them. One more such ordinance, especially one so well executed, would furnish us with a most pernicious supply.

A report, it seems, has gone extensively abroad, that the small-pox is prevailing in this village. A greater mistake, we imagine, could not well be made. A case of this occurred some time ago; but at present, we cannot learn of a solitary instance.

For the Western Recorder.

FOREIGN MISSIONS.

Auburn, August 19, 1831.

At a meeting of a number of gentlemen, held at the chapel in the theological seminary, at half past 5 o'clock, A. M. to deliberate on the subject of foreign missions: Rev. Henry P. Strong was appointed Chairman, and Rev. Chauncey Eddy, Secretary.

After hearing a few statements from Rev. O. Eastman, agent of the American Board of Commissioners for Foreign Missions, the following resolutions were presented by Rev. Wm. Patton, of New-York, and after a short discussion were unanimously adopted:—

Resolved, That this meeting has heard with great pleasure, that the spirit of foreign missions is operating with power upon the minds of young men thoroughly qualified for the work, and that there are now from fifteen to twenty prepared, if the means of their support can be obtained, to go to any station among the heathen.

Resolved, That in view of the interesting openings for extended labours among the heathen, there is a loud call upon the churches for increased and united efforts, to enlarge the stations already occupied, and to establish new missions.

Resolved, That this meeting highly approves of the design of the A. B. C. F. Missions, to send out this autumn, fifteen or twenty new missionaries, and we pledge our vigorous co-operation in this work.

Resolved, That it is a subject of congratulation, that some of our churches in the western districts have undertaken to sustain at least one missionary each, and we earnestly recommend that others make efforts to do the same.

H. P. STRONG, *Chairman.*
Chauncey Eddy, *Secretary.*

For the Western Recorder.

American Board of Foreign Missions.

Mr. Editor—I noticed in your paper a few weeks since, a resolution of the *Oneida Presbytery*, recommending to the churches under her care, to take a collection for foreign missions the Sabbath preceding the monthly concert of prayer, each month, for one year. Some of the churches, I am told, commenced well. As the next Sabbath will be the time for the second collection for this object, it has occurred to me that it would be well to remind the ministers, and your readers generally, of the fact. The wants of the Board are pressing; and if ministers are faithful, and the people will do what they can conveniently each month, the result in each church will be very respectable in the course of the year.

A. B.

THE VERSE-A-DAY SYSTEM.

JOHN XVI.

Tuesday, August 30.—23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

Wednesday, August 31.—24. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full.

Thursday, Sept. 1.—25. These things have I spoken unto you in proverbs: But the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.

Friday, Sept. 2.—26. At that day ye shall ask in my name: And I say not unto you, that I will pray the Father for you:

Saturday, Sept. 3.—27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

Sunday, Sept. 4.—28. I came forth from the Father, and am come into the world: Again, I leave the world, and go to the Father.

Monday, Sept. 5.—29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

Tuesday, Sept. 6.—30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: By this we believe that thou camest forth from God.

POLITICAL.

FOREIGN.

Conspiracy at Warsaw—Settlement of Belgian Affairs—Death of Archduke Constantine.

By the arrival of the ship Mary Howland, at New-York, from Liverpool, London dates to the 12th of July, have been received.

Poland.—There is very important news from Poland. A very dangerous conspiracy had been discovered among some Polish officers and the numerous Russian prisoners in Warsaw, in time to prevent any ill effects. The following particulars are from the London Morning Herald of July 12:—

Great Conspiracy at Warsaw!—The intelligence brought yesterday from Hamburgh is interesting. Gen. Hurtig, Gen. Satacki, Col. Stupecki, the Russian Chamberlain Fanshawe, M. Lessel, and Madame Razanon, a Russian lady, are arrested, charged with a conspiracy to arm the Russian prisoners, (the number in Warsaw being upwards of 13,000); to make a diversion, and perhaps deliver Warsaw into the hands of the enemy, in case of an attack. The escape of Rudiger is attributed to the treachery of Gen. Jackowski, who is implicated in the above conspiracy. Gen. Hurtig was in regular correspondence with a Russian Col. Crendt, residing at Lumberg, in Galicia; and one Iniz de Leo, formerly an officer in the Polish army, was the agent between them. Three millions of florins were discovered at the house of Lessel; and it would appear from the papers found in possession of the conspirators, that at Ostrolenka the Russians were put in possession of the whole of Skrzynecki's plans. The plot, if not detected, might have been productive of many disastrous results to the Poles. One part of it was to arm the Russian prisoners from the arsenal, to destroy the bridge of Praga, and thus cut off the troops stationed there from the relief of the capital, while the Russians were to cross the Vistula, at Plock or Dobinga, and enter Warsaw, in the absence of the troops.

The trial of the conspirators was to take place on the 29th of June, and it was believed the evidence would be too strong against them, to admit of any chance of their escape from the death they merit.

There is still uncertainty as to the operations of the Polish Generals Gielgud and Chilapowski, in the neighbourhood of Wilna. But if the following account from Berlin is to be believed, they have been defeated:—

Berlin, July 6.—The Prussian State Gazette of this date contains a long article, dated from the Russians head-quarters, Pultusk, June 28, giving an official and detailed account of the total defeat of the united forces of Generals Gielgud and Chilapowski, in an attack on the Russian troops posted at and round Wilna, consisting of the division of Gen. Baron Von Sacken, reinforced by some regiments of the guards under the command of Gen. Baron Kuruta. The Russians took 600 prisoners, including eight officers.

The Russians are said to be within 12 miles of Warsaw. The command of the Russian army has devolved upon Gen. Paskewitch, who is by birth a Pole.

Some of the Hamburgh letters represent the Russian army as in a state of demoralisation.—They compare it to that of Napoleon, after the burning of Moscow. It is said, in short, to be totally devoid of any thing like organisation.—If this news be true, the Berlin papers are doing more for the Russians than the Russians are doing for themselves.

Death of Constantine.—It is said that the Grand Duke Constantine, viceroy of Poland before the insurrection, is dead; and it is suggested that his death was caused by his own hand. What cause is supposed to have led him to such a desperate deed, is not stated. After having submitted so tamely to the abdication, or rather to the relinquishment of the imperial crown and throne, we should hardly imagine that Nicholas could have made such further exactions of him, as to drive him to despair. Nor do we perceive that the event is likely to be of any importance to Poland. The following is the only article on the subject in the papers:—

"Letters from Hamburgh attribute the death of the Grand Duke Constantine to the cord, (hanging), rather than the cholera. It is remarkable that two of the prime persecutors of the Poles, should be thus prematurely cut off. In these times of philosophy and infidelity, it would be considered superstitious even to hint at the agency of a retributive Providence."

Great-Britain.—The ministry have announced their intention of going through with the English reform bill, previously to the discussion on the Irish and Scotch bills.

The Globe says, there is a probability that the reform bill will be defeated in the House of Lords, by a majority of eight; "the bishops constituting the majority."

Another paper remarks:—"The House of Lords may constitutionally disagree with the House of Commons; but the constitution, in providing for the creation of new peerages, has made it impossible that it should disagree with the King. Whenever the sovereign and the commons speak one voice, the peers cannot choose but concur."

It was rumoured that the 28th September was fixed for the coronation of their majesties.

The accounts of the state of crops from all parts of England are of the most favourable description, in consequence of the late fine weather.

The disturbances still continue in Ireland, to a fearful extent.

France.—The ministerial papers claim a large majority of the Chamber of Deputies, recently elected, in favour of the present ministers; but this is denied by the opposition, to the extent claimed. Gen. LaFayette is re-elected by an immense majority; as are many of his principal friends. Some of the papers contend that the ministers will be in the minority, on the subjects of an hereditary peerage, the civil list, and Poland.

Belgium.—The question respecting the king of Belgium has at length been finally settled, by the choice of Prince Leopold. After nine days' discussion, a division took place, when the votes were; for the Prince, 126; against him, 70; majority, 56. A deputation left Brussels forthwith, to wait on the new sovereign, King Leopold I. They were expected to arrive in London on the 12th of July.

American Claims on France.—The Paris papers confirm the account, that a treaty has been made between the United States and France, by which the French government is to pay twenty-five millions of livres to the citizens of the United States, for the depredations committed upon their commerce during the reign of Napoleon; and the United States are to pay certain French families one million and a half of livres, for advances made by individuals during the revolutionary war. The latter must comprise the Beaumarchais claim, which has been so often rejected by Congress.

Two Days later from England.—By an arrival at Boston, on Thursday last, London papers to the evening of the 13th of July have been received.

The Belgian deputation, charged with the definite offer of the crown to Prince Leopold, had arrived in England, and had waited on the Prince, by whom they were received with the most marked cordiality. The Prince was to leave London on Saturday the 16th July, and make his public entry into Brussels on Tuesday following.

It is asserted in the Gazette de France, to be the intention of the French ministry, in the royal message at the opening of the Chambers, to declare in favour of the cause of Poland.

A Spanish army of 20,000 men has been ordered to the frontiers of Portugal.

The cholera has appeared in St. Petersburgh, and caused great alarm. The Emperor, the court, and the foreign ambassadors, had left the city.

France and Portugal.—Don Miguel, it seems, is at last to be brought to an account for his numberless atrocities. The brig Sarah, arrived at New-York direct, in 31 days from Lisbon, left off the Tagus, a French squadron of thirteen sail, including six line of battle ships. They had captured about thirty sail of merchantmen, a corvette, and a gun brig. Among the captured vessels, was a ship of 900 tons burthen, supposed to be worth half a million sterling. She was from Macao, near Canton, and was immediately sent to Brest.

It was reported on the 7th ult. that Don Miguel had dismissed all but one of his ministers, appointed new advisers, and was making active preparations to defend the city against an expected attack from the French. A French brig of war was going into the harbour on the 10th, supposed for the purpose of making new demands of the government. Lisbon was in a state of great ferment; most of the prisons were full, and arrests were daily making. An American squadron was expected.

DOMESTIC.

Mrs. Bradstreet's Suits.—Notwithstanding the decision of the supreme court of the United States, against Mrs. Bradstreet's claim, in one of the suits commenced by her against numerous citizens of this village, it appears that new notices of trial have been given in thirteen other cases, on "writs of right;" and that three hundred and twelve persons (twenty-four in each suit) have been summoned as recognitors, from the counties of Albany, Rensselaer and Schenectady, to attend the circuit court for the northern district of this state, which commences its session in this village to-day. Two hundred and sixty of them are taken from the city of Albany; the residue from the counties above named. From each twenty-four, sixteen are selected, who act as jurors. They receive $1.25 a day, and ten cents a mile for travel fees; which is paid by the United States.

Insurrection of the Blacks in Virginia.—The papers by yesterday's mail contain an account of an insurrection of the blacks in Southampton county, Virginia. They commenced by an attack on the family of a Mrs. Whitehead, who, with her five children, were massacred, and their heads severed from their bodies. The insurgents amounted to two hundred, armed and headed by two white men, and were receiving constant accessions. The number of the burials of the whites had reached fifty-nine; and one report said two hundred. Among them was a methodist minister. The Governor promptly ordered out the militia of the adjacent counties; and it is stated that the negroes had been attacked and repulsed, with the loss of seven or eight killed, and six prisoners. The others, being well mounted, found safety in flight.

Mr. Durant's Ascension.—Yesterday afternoon, (24th inst.) Mr. C. F. Durant, the American æronaut, made another successful ascension with a balloon. At half past four precisely, the undaunted voyager stepped into his frail car, and after floating about the garden about half an hour, cut the cord which confined him to the earth, and glided slowly but majestically over the mouth of the East river, in nearly a southerly direction; and after ascending to a great height directly over the middle of the river, he detached a small parachute and car, in which was a living rabbit, which descended gradually into the water and was taken up without injury. Our voyager then continued to rise until he had passed over Governor's Island, when he permitted a portion of the gas to escape, and letting himself down nearly to the surface of the water, threw out a cord, which was caught by a boatman, who towed him back to Governor's Island, where he was met by a party of gentlemen, who escorted him across the island; when the boatman again took him in tow, and returned him safe to the garden, landing with the balloon, on the precise spot which he had left exactly one hour before.—*New-York Standard.*

Warning to Sabbath-Breakers.—We have been informed, that a gentleman in Upper Houses, (north society of this town), who has resided there twenty years, has kept an account of the number of persons who have been drowned within that time, in that district, (including the opposite shore of Chatham.) He states the number to be *sixteen*, and that *eleven* of them were drowned on Sunday, when on sailing or pleasure parties! What a warning this to Sabbath breakers!—*Middletown Sentinel.*

Credibility of Witnesses.—The court of common pleas of Chester co. (Pa.) a few days since, rejected a witness who declared his disbelief in the existence of a God. The presiding judge remarked, that he was not before aware that there was a man living who did not believe in the existence of a God; that this belief constituted the sanction of all testimony in a court of justice; and that he knew of no case, in a christian country, where a witness had been permitted to testify without such belief.

Sunday Groceries.—We are informed that the mayor, in his praiseworthy zeal to attend to the faithful discharge of his duties, on Saturday directed that the laws in relation to the violation of the Sabbath, should be duly enforced, so far as relates to the keeping open of dram-shops and groceries. Due notice was accordingly given by the police constables on Saturday; and we learn that an improvement in this respect was apparent throughout the city on Sunday.—*Albany D. Adv.*

Distressing Shipwreck.—The Lady Sherbrook, from Londonderry for Quebec, was lost on the night of the 19th ult. on Cape-Ray, Newfoundland, and out of fifteen seamen and 285 passengers, only the captain, mate, three seamen, and twenty-seven passengers, were saved.

Canal.—From the 15th of July to the 15th of August inst. there have been shipped east on the canal from this place, *nineteen thousand four hundred and seventy* barrels of flour. During the same time, the tolls received at the canal collector's office, in this place, amounted to $13,790.29.—*Rochester Daily Advertiser.*

On Monday last, three young men of this village, were brought before Henry Chapin, Esq. a justice of the peace of this town, charged with having disturbed an assemblage of people met for religious worship. They were found guilty by the justice, and sentenced to pay a fine of fifteen dollars each, and the costs of prosecution.—*Canandaigua Messenger.*

The frigate Potomac, Capt. Downs, sailed from New-York, on Wednesday last. She will touch at Rio, and then proceed to Sumatra, to demand justice for the outrages committed by the Malays, on the American ship Friendship. The mate of the Friendship goes out in the Potomac, and he will be able to identify the murderers.

George B. Porter, Esq. of Lancaster, Pennsylvania, is appointed Governor of Michigan territory, in place of Lewis Cass, Esq. appointed secretary of war.

Albert Herring, Esq. of New-York, is appointed superintendent of Indian affairs.

The court of errors commenced its adjourned session, in the city of Albany, on Monday of last week.

SYNOD OF UTICA.

The Synod of Utica will meet at Potsdam, St. Lawrence county, the second Thursday of September next, at 7 o'clock, P. M.

Attest, N. COE, *Stated Clerk.*

☞ The annual meeting of the Female Missionary Society of the Western District, will be held at the presbyterian meeting house in New-Hartford, on Tuesday the 6th of September, at 2 o'clock, P. M.

NANCY BABCOCK, *Sec'ry.*

MARRIED,

In Vernon, on the 24th inst. by Rev. A. Garrison, Mr. *Caleb Church*, to Miss *Clarissa B. Norton*, daughter of Dr. A. Norton, all of Vernon.

DEATHS.

In this village, on Saturday evening last, *James S. Kip*, Esq. formerly president of the bank of Utica, aged 67.

At New-Hartford, N. Y. on the 24th instant, Mrs. *Betsey Wilcox*, wife of Mr. Ozias Wilcox, formerly of Middletown Upper Houses, Connecticut.

At Milton, Saratoga co. on the 13th instant, Dea. *Ezra Nash*, aged 73.

In Ovid, Seneca co. Mr. *Abel Kidder*, aged 87. He was in both the French and revolutionary wars. He was at the battle of Ticonderoga, and at the capture of Burgoyne at Saratoga.

In Winchester, Conn. on the 9th inst. Mr. *Jonas Hunt*, another revolutionary patriot, aged 74. He was a volunteer under Capt. Davis, at Concord, was at Bunker-hill, at the capture of Burgoyne, and in many other engagements.

In New-Haven, Conn. on the 31st ult. Miss *Rebecca Hewitt*, aged 16, daughter of Rev. Dr. Hewitt, and grand-daughter of the Hon. James Hillhouse.

At Marseilles, France, on the 16th of June last, *Robert P. Macomber*, M. D. surgeon of the United States' ship Ontario, aged 27.

List of Letters received at the office of the Western Recorder, during the last week.

David Weld, J. S. Lansing, J. N. Wright, J. Norvall, E. Miller, Lewis Riggs, F. S. Slosson, C. G. Judd, E. C. Hart, S. W. Johnson, S. Meacham, E. Baxter, E. W. Clarke, W. Sippell, F. Mitchel.

AN APPRENTICE WANTED,

FOR the business of Shaving, cutting Hair, &c. who can come recommended for honesty, industry and sobriety. One from the country would be preferred.

Utica, August 22, 1831. (35) JAs. INGOLS.

MATTRESSES.

THE Subscriber has just received, and will keep for sale, at his *Carpet Warehouse*, a constant supply of pure Curled Hair MATTRESSES, warranted of the first quality. ROBERT SHEARMAN,

Utica, Aug. 23, 1831. (34w6) 62, Genesee st.

WHITESBORO' ACADEMY.

THE Trustees of the Whitesboro' Academy would give notice, that the fall term of that institution will commence on Wednesday the 7th of September, under the care of Mr. Blodget, as Principal. The school comprises a male, a female, and a juvenile department. The male department will be under the immediate instruction of the Principal, and in the other departments experienced and well qualified teachers have been engaged; and it is confidently believed that few academies in this vicinity will furnish greater facilities for the attainment of a thorough education. The Academy has been recently repaired, and is now in good order. Particular attention will be paid to the preparation of young men for the business of teaching. The terms of tuition in the male and female departments will be: For common English studies, three dollars per quarter; for higher branches, four dollars; for Latin, Greek and French languages, five dollars. In the juvenile department, tuition from $1.75 to $2.50 per querter. No scholar received for less than a term. Tuition payable in advance.

By order of the Trustees. L. BERRY, *Clerk.*

August 23, 1831. 34

COLD PREVENTIVES.

SHIRTS and DRAWERS, of worsted, cotton, and lambs' wool, may be had at the Clothing Store of O. MANCHESTER, 94, Genesee st.

August 16, 1831. 33

STOCKS, COLLARS, & SUSPENDERS, in a great variety: Also, CRAVAT STIFFENERS, a new article: For sale, by

August 16, 1831. (33) O. MANCHESTER.

A MILLER WANTED,

TO take charge of one of the first grist-mills in Chenango county. One of industrious habits, single or with a small family, who is a finished workman, may find employment, by applying immediately to

L. & A. JEWELL.

Guilford, N. Y. August 15, 1831. 33w3*

NEW MANUAL OF CHEMISTRY.

A MANUAL of Chemistry, containing a condensed view of the present state of the science, with copious references to more extensive treatises, original papers, &c.; intended as a text-book for medical schools, colleges, and academies: By Lewis C. Beck, professor in Rutgers' College, New-Jersey, and in the Academy of Medicine, Vermont, &c: Just received and for sale,

August 16, 1831. By HASTINGS & TRACY.

FISH.

100 bbls. & half bbls. Shad and Mackarel, 150 qtls. Cod and Scale Fish, Just received and for sale by

PARKER & HASTINGS.

Utica, August 2, 1831. 1w4

LEGHORN HATS,

OF superior quality and colour, just receivsd, and will be sold *very cheap*, by the case, dozen, or single, at No. 54, Genesee street, by

August 2, 1831. (31) BARTON & BUTLER.

GRAND CABINET ORGAN.

THE Subscriber has for sale, a very superior Instrument of the above description. It is very richly finished, and of extremely fine tone, and will be sold low. The opportunity of purchasing such an Instrument cannot be expected to occur very often in this country. GEORGE DUTTON.

July 12, 1831. 28

FRENCH MUSLINS, (the latest style of patterns), and Figured Mandarins, for ladies' summer dresses, just received at No. 64, Genesee street, by

July 5, 1831. BARTON & BUTLER.

GROSSE COTE, Black Silk Lustrings, and coloured Gros de Naps, may be found at

BARTON & BUTLER's,

July 5, 1831. No. 54, Genesee st.

SHELL COMBS, Bead Bags and Purses, offered cheap, at BARTON & BUTLER's

July 5, 1831. No. 54, Genesee st.

LADIES' and Misses' Open Work'd COTTON HOSE, just received at No. 54, Genesee st. by

July 5, 1831. (27) BARTON & BUTLER.

5000 HIDES.

THE Subscriber has just received, and has now on hand, Five Thousand SPANISH HIDES, comprising River La Plate, Rio Grand, Pernambuco, Carthagena, Tampico, and Santa Martha, Sole Leather Hides; and New-Orleans, Patna, and dry and salted Calcutta Uppers: Together with a large assortment of all kinds of LEATHER.

Also, constantly on hand, a supply of the first quality of LIVER OIL, and a general assortment of *Currying Tools*, which he offers for sale as low as they can be bought in Albany or New-York, including transportation. SAMUEL LIGHTBODY,

Utica, June 14, 1831. (24) No. 14, Genesee st.

Just published and for sale, at the Bookstore of Hastings & Tracy, a new work, entitled—

PRAYER, considered experimentally and practically, in reference to the existing state of the churches, and of the world. "The effectual fervent prayer of a righteous man availeth much." Price 50 cents. *Utica, June* 14, 1831.

POETRY AND MUSIC.

"WATCH AND PRAY."

Oh, watch and pray, thou canst not tell
How near thy hour may be;
Thou canst not know how soon the bell
May toll its notes for thee.
Death's thousand snares beset thy way,
Frail child of dust, oh, watch and pray.

Fond youth, as yet untouch'd by care,
Does thy young pulse beat high?
Do hope's gay visions, bright and fair,
Dilate before thine eye?
Know these must change, must pass away,
Fond trusting youth, oh, watch and pray.

Thou aged man, life's wintry storm
Hath sear'd thy vernal bloom;
With trembling step, and bending form,
Thou art tott'ring to the tomb:
And can vain hopes lead thee astray?
Watch, weary pilgrim, watch and pray.

Ambition, stop thy panting breath,
Pride, sink thy lifted eye;
Behold the yawning gates of death
Before thee open lie.
Oh, hear the counsel, and obey;
Pride and ambition, watch and pray.

Oh, watch and pray, the paths ye tread
Lead onward to the grave:
Go to the tombs, and ask the dead,
Ye on life's stormy wave;
And they shall tell you, even they
From their dark chambers, *watch and pray.*

From the Religious Intelligencer.

SABBATH MORNING.

See! Heaven wakes earth! I hear the answering sigh
From the soft winds, as they unfurl their wings
Impalpable, and kiss the dimpling streams
With whispering melody. Methinks the sea
Murmureth in tone subdued; and nature smiles,
As if upon her raptur'd breast she caught
The breath of Deity.
—Hail, hallow'd morn!
That binds a yoke on vice. Dropping her head,
She by her quaint hypocrisy doth prove
How beautiful is virtue. Eve may light
Her orgies up again. But at this hour
She trembleth, and is still. Humility,
From the cleft rock where she hath hid, doth mark
The girded majesty of God go by,
And kneeling, wins a blessing. Grief foregoes
Her bitterness, and round the tear-wet urn
Twines sweet and simple flowers. But best firm faith
Enjoys this holy season. She doth raise
Her eye and talk with angels; till the soul
That by the thraldrom of the week was bow'd,
And crush'd and spent, doth like the enfranchis'd slave,
Leap high to put its glorious garments on. H.

Spiritual Songs.—In answer to frequent enquiries relative to the appearance of the second number of this work, we would mention, that it has been delayed a little time, on account of the increasing demand for the first number, which is now passing to a second edition. Both numbers will be issued in a few days. Our friends will be pleased to learn, that the work meets with an encouraging reception.

Consistency.—An intimation has gone abroad, that we are not quite consistent, in condemning the application of all secular music to sacred purposes. In proof of this, it is said that a certain tune in Musica Sacra was originally secular in its character; while we are publishing it as a hymn tune. What tune is particularly referred to, we know not; but for aught we can tell, there may be several of this character. Possibly Old Hundred itself may be of this number, if the truth could be ascertained. In the history of the art this could not be regarded as an improbable event. But the whole question, it should be recollected, turns upon what are properly called *secular associations of mind.* If *these now exist* among any class of the community, in reference to *any* tune we publish for *devotional* music, we should be gratified with the information. Compilers in general have been too regardless of this consideration; and it is sometimes difficult on this account to learn the origin of pieces which have found their way into general use. The principle still is a perfectly obvious one. If any hymn reminds us distinctly and definitely of some song of a light and secular character, or even brings necessarily to mind scenes of earthliness, gaiety, &c. this circumstance alone is sufficient to require its banishment from the services of the church.

A music sheet has been received from an eastern correspondent, within the limits of this state. The first of the two specimens contained in it possesses some merit. The second is rather indifferent. We shall examine them farther, when we find sufficient leisure.

PARENTAL.

A correspondent communicates to us, in substance, the following specimen of family government. Making an excursion into some part of the country, among the farming population, he stopped at a mansion where a woman was busily occupied in housewifery, with her little son near her at play. John was a hopeful lad; and his mother was a professor of religion; but of what denomination is not mentioned. The latter saw at a little distance a chicken in mischief, and told John to drive it out. John was too busy to obey. "John, drive that chicken away," said the mother. John paid no attention; and soon the chicken got deeper into mischief. The command was repeated in a louder tone; but he scarcely noticed his mother's voice. The mischief went on at a greater rate, which at length threw the mother into a passion, and led her to cry out vehemently to her son; but all to no effect. Stepping up to him, and raising her voice to a still higher pitch, and stamping upon the floor, she vociferated, "John, a'nt you going to drive that chicken away? or have I got to *flog* you first, you little *rascal?*" John felt himself rather imposed upon, raised his head a little, and with a mingled look of impudence and defiance, *swore* roundly that he would not go.

Who could hear such words from a child, says the writer, and not shudder? The language of profaneness was evidently familiar to him; while yet his mother was a *professed* disciple of the Lord Jesus Christ. Our correspondent thought this no place to visit, and soon left the house.—And now, if the same mother should chance to read this statement in the newspaper, he would be gratified.

Now, bating the circumstance of profaneness, how does this statement differ from what is often witnessed at the present day, in many families that are professedly christian? Immediate, implicit, uniform and cheerful obedience, we fear, can be seldom found, even in families that are presumed to be well governed. The subject deserves greater attention, than perhaps it has ever received; and the simple fact, that this kind of obedience is just what our heavenly Father requires of *his* children, is not among the least to give it importance.

* * *

Parents often give very deficient religious instruction to their children, when they undertake to adapt themselves to their incipient powers of mind. Instance the following:—

"A very little boy, who had attended an infant school not more than six months, was sitting one Sabbath at a table, with his mother and a younger brother, reading the bible. His mother had been reading aloud, and on closing the book, she began to talk to the children on the necessity of living holy lives; "and (said she) we must go to church, and try to remember what the minister says, love to read our bibles, and pray to almighty God, or we cannot go to heaven." The little boy, who had been attentively listening to the mother, looked up and said, smiling, "Ah, mother! we may do all this; but that alone won't take us to heaven." "Indeed, Thomas," said the mother, "what do you mean?" not thinking what he was alluding to; "what more can we do? "Why, mother," replied the child, "I'll tell you; we must believe on the Lord Jesus Christ, and then we shall live holy lives, love to go to church, love to read the bible, and pray to God, and be sure of going to heaven; for Jesus Christ came down from heaven to save poor sinners; and none go there who do not believe in him."

* * *

The following extract from a biographical notice is not without its moral. It refers to the late Mr. Winslow, father of one of the Asiatic missionaries:—

"It is questionable whether he was ever known to express in any way to his children, a desire that they should become possessed of wealth and worldly distinction; but thousands of times has he earnestly prayed with them, and for them, that they might be saved from those snares, and give their undivided hearts to the great concerns of the soul, religion, eternity. "On a certain occasion," said his pastor in his funeral sermon, "a child of his overheard a voice of prayer in a place of retirement, and on listening, perceived it to be the voice of his father praying for him. On hearing a father's prayer offered in secret for him, that the Holy Spirit might renew his heart, make him willing to renounce the world, and become an instrument of promoting the Redeemer's kingdom in the salvation of the souls of men, he became immediately serious, found no peace till he believed in Christ, and is now a minister of the gospel."

MISCELLANEOUS.

RELIGION IN DEATH.

LAST MOMENTS OF ROBERT HALL.

The New-York Observer contains a long account of the last illness of this great and good man, written by Dr. J. M. Chandler, his attending physician, who appears to have most tenderly sympathised with the dying sufferer. His pangs were extremely acute, which led him to speak much of the sufferings of Christ by crucifixion; but "there was no murmuring, no repining, no irritable expressions." He remarked that he had "suffered intense agony," but added, "I have received unspeakable mercies—mercies unspeakable, unspeakable. I am the chief of sinners, and yet I have received the most abundant mercies." A few days before his death, his mind seemed to dwell on the privations and afflictions of the poor, and he expressed his intentions, should he recover, of visiting them oftener. He spoke with evident pleasure that he was in God's hand, thankful that he was at his disposal. He said he had no anxious thoughts about life or death; but what he dreaded most were "dark days," in which he might not enjoy the light of God's countenance. His physician asked him whether he felt any morbid depression of spirits. He very deliberately replied, "Not in the least. He could say, if it were the divine will, he would rather go than stay; for, said he, "I have a humble hope!" One night he expressed to his friend with him, his simple reliance on his Saviour, and repeated nearly the whole of Robinson's hymn—"*Come, thou fount of every blessing.*" In the final event, Mrs. Hall observing the fixation of his eyes, exclaimed, with alarm, "This cannot be dying!" Mr. Hall replied, "It is death! it is death! Oh, the sufferings of this body!"—"But," said she, "are you comfortable in your mind?" He immediately replied, "Very comfortable, very comfortable;" and exclaimed, "Come, Lord Jesus; come." He then hesitated, as if incapable of bringing out the last word; when one of his daughters, involuntarily as it were, anticipated him by saying, "Quickly!" on which her departing father gave her a look expressive of the most complacent delight. Dr. Chandler entered the room; but life was soon extinguished. Mr. Hall retained to the last, as said his physician, "the most vigorous energies of consciousness and volition." He expired leaning upon the shoulder of Dr. Chandler; and as an evidence that he had the perfect possession of his mind, retaining also his usual gentleness of manners, the Doctor remarks, that in the midst of his last agonies, he intimated to him very shortly before the close, with his accustomed courteousness, a fear, lest he should fatigue him by his pressure.

REMARKABLE CONVERSION.

The editor of the Boston Christian Watchman states, that at a recent four days' meeting which he attended, one of the preachers related the following extraordinary fact, which he had from a gentleman of respectability, and a preacher:—

"In one of the southern cities, an instructor was wanted, to take charge of a school. A gentleman, well qualified by talents, made application for the station, and was appointed. On becoming acquainted with the duties which he must perform, he found, to his surprise, that one of the requisitions which were made on the instructor was, that he must daily open the school by prayer. As he was an infidel in his principles, this was to him an appalling condition. How could he, with his peculiar views, attempt to pray to a God, in whose existence and attributes he did not believe! Here was a mental struggle. As, however, he greatly coveted the situation, to which at his own request he had been appointed, he came to the conclusion that he would endeavour to surmount the difficulty, by learning in some way, a form of prayer. The time drawing near when he must open the school, he retired to a forest of woods in the vicinity, where he might be perfectly free in expressing himself audibly, and without interruption; resolving to do as if it were the first day of opening the school. He commenced, but before leaving the woods, light darted on his mind, and conviction arrested his conscience. He became duly sensible of the being and perfections of Almighty God, against whom he had transgressed in denying his existence; and when the season arrived for his commencing his duties as a teacher, he had become a true Christian, and he prayed with the unction and penitence of the publican. He became the instrument of the conversion of a number of his pupils, and was afterwards an acceptable and highly popular preacher of the gospel."

THEY ARE PRAYING FOR US ON SHORE.

In a dreadful gale of wind, some years ago, there was a ship, whose master was in the habit of attending the Bethel meetings on the river Thames, and whose vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable. The master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much, and said he should be drowned; but the other said, "Don't cry, Jack, I am not afraid; it is now 8 o'clock, and they are praying for us on board some ship in the Thames. You know they always pray for us when we are at sea." The captain heard the remark; it seemed to encourage him; he, and all hands, used every exertion, and it pleased God to abate the severity of the gale; and in thirty-eight hours afterwards, they were safe moored in the river; when they hoisted the signal flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the lads, said to the one who made the above remark, "Was it you, Dick, that cried during the gale, and was afraid of being drowned?" "No, it was Jack; I was not afraid. Don't you always pray for our ship in London?" "Yes: And did'nt you pray?" "Yes, I did." "And what did you say, my lad?" "I said, "Oh Lord, save my master! Oh Lord, save the ship! Let Daniel's God save the ship!" "I trust you always pray." "Yes, ever since the prayer-meeting was held on board our ship; I never get into my hammock* without having first prayed; but Jack won't, although I tell him he must."—*Sailor's Magazine.*

* A hammock is a swinging bed, in which sailors sleep.

ANECDOTE.

A Sabbath school teacher observed a little girl in her class, in a new dress, of which she appeared very vain, looking at herself, and assuming many little airs, quite unbecoming the time and place. Her appearance drew the attention of most of the class from their lessons. The teacher raised her desires to Him who has all hearts in his hand, in behalf of these little girls. She affectionately inquired, if any of them could remember a passage in the bible, that encouraged pride in *any way.* Several of them answered they could not. She then asked, if they remembered any thing that condemned pride. Several texts were repeated. The teacher repeated several, that commended humility. The little girl in the new dress listened attentively, and was evidently applying them to herself, for she coloured deeply; and when she was asked, if she could repeat any thing against pride, she said she could repeat a hymn against pride in *dress*, and repeated one of Dr. Watts' divine and moral songs, beginning—

"Why should our garments, made to hide."

Before she got through, her feelings nearly choked her utterance. That little girl went from the school with very different feelings and demeanour from those with which she entered it. She is now a worthy member of the church of Christ, and values, it is hoped, above all ornaments, that of a meek and quiet spirit.

DEAF AND DUMB ASYLUM, HARTFORD.

Among the pupils of the asylum, is a female not only deaf and dumb, but *blind* also. She cannot see the fair flowers, nor the bright sky, nor distinguish the noon day sun from midnight. She can hear neither the song of the birds, nor the deep, solemn roll of the thunder. She cannot utter her gratitude to her teachers, and her brothers and sisters can never listen to the sound of her voice. Yet she is neither sorrowful nor discontented, because she loves to be industrious. She works beautifully with her needle, and is always busy in making useful garments. Her *sense of feeling* is so acute, that she prepares and finishes them with the greatest neatness. On Sundays, she abstains voluntarily from her favourite employment, and devotes the whole of that period to quiet meditation. She is docile and happy in her diligence and gentleness.—*S. S. Herald.*

THE SAVIOUR'S VISITS.

His visits are always designed to humble us; and so long as they produce this effect, he will continue them; for the high and holy One who inhabits eternity, dwells also with him who is of an humble and contrite heart. But if we begin to grow proud of his favours; if we imagine that he blesses us with his presence, on account of any worthiness or excellence of our own; if we begin to look down with contempt on others, who are less favoured, he will quickly withdraw, and leave us to shame; for while he gives grace to the humble, he sets himself against the proud, to abase them.—*Payson's Sermons.*

WEST-INDIA NEGRO SLAVERY.

In a debate on West-India negro slavery, in the British House of Commons, Dr. Lushington stated, that the free people of colour in the island of Jamaica possessed seventy thousand slaves, and had authorised him to consent to a measure for the emancipation of those slaves, if it should be considered necessary.

* * *

Translated from Der Herold.

It is well known how uncommon the weather has been for three weeks past; how an unceasing moisture has threatened to prevent the ripening of the grain, and the news from all directions appeared to hold out the prospect of uncommon suffering. Oh! how much fear and anxiety arose in men's hearts, lest we should have an unfruitful year, and a scarcity of the means of sustenance; while the pious admitted cheerfully that our sins deserved such a punishment. But a kind Providence has disappointed our fears. Most of the crops promise well. But we do not wish to make our readers secure, as if they had nothing to fear. God rules upon the earth, as well as in heaven. He sends forth his Spirit, and the world is created; he taketh away the breath of men, and they die and return to their dust. We should throw ourselves in humility before him, and wait with holy fear for what he provides.

* * *

Nothing so keenly affects a kind and liberal heart, as meekness in return for undeserved reproach. Never was any thing so true, as that to a generous spirit gentleness is the strongest of all enforcements.

* * *

Evils in the journey of life are like the hills which alarm travellers upon their road. They both appear great at a distance; but when we approach them, we find that they are far less insurmountable than we had imagined.

* * *

For men to be earnest in prayer, and thriftless in grace, is a certain indication of prevalent corruption.

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Ins. Comp'y	par
City Banks	par	Trenton Banking Co.	do
Except Franklin	broken	Rathway Far. & Mec.	do
Long-Island Bank	par	Salem Banking Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-4	Hoboken	do
Albany State Bank*	do	Paterson	do
Other Albany Banks*	do	Protection & Lombard	do
Newburgh*	do	Jersey City,	do
Orange County	do	State, Trenton	do
Catskill	do	All others	1-2 a 3-8
Farmer's, Troy*	do	*Pennsylvania.*	
Other Troy Banks	do	Philadelphia Banks	1-4
Saratoga County	do	York	1-2
Mohawk	do	Chester County	3-8
Utica	1-2	Delaware County	do
Geneva	do	Reading	do
Auburn	do	Pittsburgh	1
Ontario	do	Gettysburgh	do
Central	do	Chambersburgh	do
Chenango	do	Carlisle	do
Ithaca	do	Lancaster	do
Ogdensburgh	do	Greensburgh	do
Jefferson County	do	Brownville	do
Wayne County	do	Silver-Lake	50
Rochester	do	Others uncertain or broken	
Monroe County	do	*Delaware.*	
Livingston County	do	Banks of this state	1-2
Middle District	broken	*Maryland.*	
Columbia, Hudson	do	Baltimore Banks	3-8
Greene County	do	Somerset & Worc.	broken
Washington & Warren	do	Cumberland	do
Plattsburgh	do	Princess Ann	do
Niagara	do	Elkton	do
J. Barker's Exchange	do	All others	3-4 a 1
Maine.		*Dist. Columbia.*	
Bath	1-2	Bank of Columbia	uncer.
Waterville	do	Alexandria Merch.	broken
Castine	broken	Franklin	do
Wiscasset	do	All others	3-4
Kennebeck	do	*Virginia.*	
Passamaquoddy	do	Banks of this state	3-4 a 1
Hallowell & Augusta	do	*N. & S. Carolina.*	
All others	3-4	Banks of these states	1 a 2
New-Hampshire.		*Georgia.*	
Banks of this state	3-8	Banks of this state	2 a 3
Vermont.		*Ohio.*	
Banks of this state	3-8	Chilicothe	4a5
Massachusetts.		Marietta	do
Berkshire Bank	broken	Steubenville	do
Essex, Salem	do	Farmers & Mechanics	do
Farmer's, Belchertown	do	New-Lancaster	do
All others	3-8	St. Clairsville	do
Connecticut.		Mount-Pleasant	do
Norwich Bank	par	Western Reserve	do
Eagle, New-Haven	broken	Columbus	do
Derby	do	Others uncertain or broken	
All others	1-4	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	3
Pawtucket	broken	Michigan	1
All others	3-8	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	2

* Bills of these Banks, $20 and upwards, par.

STEAM SCOURING AND DRESSING CLOTHES, opposite the United States Branch Bank, where all orders will be attended to.

The Subscribers, having made additional improvements in the manner of colouring and scouring, desire to inform the public, that they have employed workmen directly from London, who have been extensively engaged in the business of steam scouring and colouring in that city, and who will now be engaged in their service. They desire to express their gratitude to the public, for the liberal patronage they have received, which has far exceeded their expectations.

Almost all colours which constitute gentlemen's dress, such as black, blue, drab, &c. will be restored to their original brightness and beauty, and warranted not to fade again; and all stains and blemishes perfectly extracted.

They hope that by constancy and promptness in their business, they shall secure the confidence and patronage of a generous public. ROBERT PAUL,
Utica, Nov. 5, 1830. WILLIAM PAUL.

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.
Utica, Jan. 1, 1829. WILLIAM CLARKE.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes.		*Leather.*	
Pot, 100lbs.	$4 75a4 80	Sole, oak tanned, lb.	20a25
Pearl do.	5 10a5 15	—— hemlock	18a22
Candles.		Dressed up. side	1 75a2 67
Mould	9a10	Undressed do.	1 50a2 25
Dipped	9a	*Molasses.*	
Clover-Seed.		New-Orleans, gal.	28a30
Per lb.	a11	*Oil.*	
Coffee.		Whale, gal.	34a35
Havana	11a12	Sperm, summer	65a67
Java	12a13	—— winter	80a85
Cotton.		Linseed,	83a85
Upland	8a10	*Provisions.*	
Louisiana	10a12	Beef, mess, bbl.	8 75a9 50
Alabama	9a12	—— prime	5 62a6 25
Feathers.		Pork, mess	14 12a
Live American	34a36	—— prime	10 87a
Fish.		Hams, north. lb.	10a11
Dry cod, cwt.	3 00a3 25	Butter, N.Y. dairy	12a15
Scale	1 50a1 62	Hog's Lard	8a9
Pickled, bbl.	3 75a4 00	Cheese	6a8
Mackarel, No. 1	6 50a6 62	*Rice.*	
Shad, Con. mess	8 25a8 50	Prime, 100lbs.	3 12a3 25
Herring	2 87a3 00	*Salt.*	
Flax.		Turks-Island, bush.	45a46
American, lb.	7a8	Liverpool ground	38a40
Flour & Meal.		*Sugar.*	
N.Y. super. bbl.	5 12a5 25	Havana, white, lb.	9a12
Western (canal)	5 31a5 62	—— brown	6a8
Rye flour	3 62a3 75	New-Orleans	6a7
Indian meal	3 62a3 75	Loaf	17a19
Grain.		Lump	15a16
Wheat, northern	1 08a1 12	*Tallow.*	
—— western	1 12a1 15	American, lb.	6a7
Rye	76a78	*Teas.*	
Corn, north yellow	68a70	Bohea, lb.	40a45
Oats	40a42	Souchong	56a75
Barley	80a	Hyson-skin	55a80
Beans, 7 bushels	7 00a8 00	Young-Hyson	88a1 20
Hides.		Hyson	90a1 20
La Plata, lb.	15a16	Gunpowder	1 10a1 50
S. A. horse, piece	1 50a1 60	Imperial	1 10a1 44
Hops.		*Tobacco.*	
First sort, lb.	8a9	Richmond, lb.	3a6
Lumber.		Cuba	14a25
Boards, p. M.	15 00a16 00	*Wines.*	
Plank, pine,	25 00a30 00	Madeira, gal.	1 25a3 50
Scantling, pine	15 00a16 00	Port	80a1 75
Do oak	20 00a25 00	Teneriffe, L.P.	90a1 25
Shingles, bundle	2 50a3 50	*Wool.*	
Oak timber, sq. ft.	20a25	Merino, Am. fl. lb.	50a75
Hoops, per M.	35 00a36 00	—— pulled	45a50
Staves, pipe	48 00a50 00	Common	35a40
—— hhd.	35 00a36 00	Spinning	33a40
—— bbl.	28 00a30 00	American Hatter's	30a85

MALTE-BRUN SCHOOL GEOGRAPHY AND ATLAS.

JUST published, and for sale, by HASTINGS & TRACY, the *Malte-Brun School Geography*, illustrated by numerous original Engravings, and an Atlas of nineteen maps, charts and tables: By S. G. Goodrich. This Geography, it is believed, will in every respect satisfy the public expectation, and be found decidedly superior to any system now in use.

Also, The Franklin Primer, The Young Scholar's Manual, or Easy Lessons, The Improved Reader, and the General Class-Book. *Dec.* 7, 1830.

ONEIDA TEMPERANCE HOUSE.

THE Public will understand, by the title assumed for this Establishment, that it is designed to be tributary to the great cause of Temperance; a cause which has enlisted the first talents and the purest benevolence and patriotism of our country. While the Proprietor would hope that he is not actuated by mercenary motives, in this enterprise, he would at the same time say, that in this, as in every other business of fair and honourable competition, he would solicit such a share of public patronage, as shall enable him to sustain his establishment, and thereby furnish the evidence of a growing public sentiment in favour of the doctrine of entire abstinence from the use of ardent spirits, and secure for himself the satisfaction to be derived from having contributed, in some degree, to promote so good a cause.

The location of the Temperance House is central, being opposite the Ontario Branch Bank, and near the post-office, reading-room, baths, &c. The House has recently been enlarged, and will be fitted up in good style. The best Wines, Porter, Beer, Cider, &c. will be provided at all times. Every attention will be paid to travellers that the Proprietor can bestow; and his best efforts shall be exerted to promote the comfort and supply the wants of those who may make his house their temporary home.

The House will be opened on the first day of May next. A few Gentlemen Boarders can be accommodated. N. SAFFORD.
Utica, April 6, 1830. 14

NOTICE.

THE Subscriber has removed his Medical Dispensary, to the corner of Genesee & Catharine streets, where he will keep DR. ROBERTS' WELCH MEDICAMENTUM for sale; and also at the druggist stores of HITCHCOCK & SWAN, J. & W. WILLIAMS, WARNER & SOUTHMAYD, and H. STORRS & Co. Genesee street.

The Public are requested to take notice, that in future, every bottle put up by him will have his signature on the label which is on each bottle; and no others will be genuine. It is requested that this may be particularly noticed, as some envious, malicious adversary has made false assertions relating to its origin, preparation, and composition. The Subscriber assures the Public, that its composition is known only by him; and it gives him great pleasure that he is able to say, that in the short term of six months, since this medicine was offered for sale, it has been the means of restoring a number of valuable members of society to their usefulnes in life; and he is constantly receiving the most cheering accounts of its great benefits. He could publish a volume of letters and certificates, were it necessary; but it is believed that the respectable letters and certificates already published will be sufficient. The bottles heretofore sent to my accredited agents, without my signature, are of the same quality as those with it.

The use of the Medicamentum is particularly recommended on the commencement of the warm season, and during its continuance, to prevent all bilious disorders and complaints of the bowels. It is recommended by physicians of the first respectability, to use gentle laxatives during that time, and medicines that support the stomach and bowels, and produce healthy secretions and excretions; and no medicine is better calculated to produce these effects than the Welch Medicamentum.
Utica, April 6, 1830. M. HITCHCOCK.

MEDICAL SPECIFIC FOR THE CONSUMPTION.

A MILD and efficient remedy for this fatal disease was discovered by *Dr Rafinesque*, Pulmist and Professor of Medical Botany in Philadelphia. It has cured or relieved six hundred persons, from Boston to New-Orleans, within two or three years. From three to six large bottles have effected radical cures. It is purely vegetable, fragrant and palatable. Patients actually become fond of it. It acts by medicating and healing the lungs, through the blood and air

The Pulmist, or Art to cure the Consumption, has been published as a guide Ample consultations furnished in difficult cases, at ten dollars

The Pulmel and Pulmist sold in Utica, at the Philadelphia price, by WARNER & SOUTHMAYD, Agents. *Utica, Dec.* 7, 1830. 49

SCOTT'S FAMILY BIBLE.

HASTINGS & TRACY, No. 94, Genesee street, have just received a new supply of Scott's Family Bible, which will be sold low.

Also, A scriptural Answer to the Question—How may I know that I am an adopted Child of God? By Rev. Nath'l Dwight. *June* 21, 1831.

DEFAULT having been made in the payment of part of the amount secured by a mortgage, dated March 27th, 1829, and recorded July 20th, 1829, in the clerk's office of the county of Oneida, in book P. of mortgages, pages 44 and 45, executed by Thomas Hawley to Jane Lynch and Peter Augustus Jay, executrix and executor, &c. of Dominick Lynch, deceased, of all that part of great lot No. two, in the fifth allotment of Oriskany patent, in the town of Rome, Oneida county; beginning at a point in the centre of the highway, where the road from Rome to Floyd intersects the Wright Settlement road, and runs thence along the centre of the Floyd road, south eighty-five degrees east, twenty-four chains and thirty-five links, to the line of the said great lot No. two; thence along the line of said lot, south forty-five degrees west, thirty-four chains and eighty links, to the centre of the Wright Settlement road; thence along the said road north, twenty-seven chains and twenty links, to the place of beginning; containing thirty-two acres and eighty hundredths of land:—Notice is hereby given, that the premises so mortgaged will be sold at public auction, pursuant to the power of sale contained in said mortgage, and to the statute in such case made and provided, on the 29th day of December next, at 10 o'clock in the forenoon, at the hotel now kept by Freedom Tibbits, in Rome, in said county of Oneida. The amount this day claimed to be due on said mortgage, is $88.59.
Dated July 19, 1831.

JANE LYNCH & PETER A. JAY,
Executors, &c. of D. Lynch, dec'd.
S. B. ROBERTS, Att'y. 29w24

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz: *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.
Utica, June 16, 1830. 24

MORE NEW BOOKS.

LECTURES on Botany, by Mrs. Almira H. Lincoln, vice-principal of the Troy Female Seminary, a new edition, enlarged and improved.

A supply of the new and improved edition of Olney's School Geography.

An abridgment of Ainsworth's Latin Dictionary, by Charles Anthon, Esq.

An improved Grammar of the English Language, by Noah Webster, LL. D.

Also, The Merchant, or Practical Accountant, being a series of mercantile accounts, by T. H. Goddard.

Just received by HASTINGS & TRACY,
June 28, 1831. No. 94, Genesee st.

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of my Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words blown in the glass, "SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine, when my signature is visible; *to counterfeit which will be punishable as forgery.*

The increasing demand for this celebrated medicine, has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium. Its astonishing effects and wonderful operation have drawn, both from patients, and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy*, or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the public, and gives them the most solemn assurance, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.
WARNER & SOUTHMAYD, sole agents for Utica.
Utica, February, 1830. 51

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsy, Liver Complaint, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypockondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach and lowness of spirits; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately; inspires cheerfulness; gives comfort to the dropsical; takes away palpitation at the heart; gives circulation to the blood; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits.

CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to my business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency, and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica:— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics*; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition.

Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce it into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify that I was attacked with a very severe cholic. After taking two table spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
July 28, 1829. 30

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair; to prevent it from falling out when baldness is apprehended; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls; it makes the hair soft and lively, and produces an uncommon briliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance; whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK, at his Medical Dispensary, corner of Genesee & Catharine streets, Utica.
Utica, July 28, 1829. 30

TERMS OF THE RECORDER.

I. The Western Recorder is published on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.